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The
CHRISTIAN CENTURY

Published Weekly

Trends in Protestant Thinking in Europe

An Editorial

Thou Shalt Not Hate!

By Rufus M. Jones

What I Found in Latin America

By E. Stanley Jones

Enter the Seminary Intern!

By James R. Blackwood

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In This Issue

E. Stanley Jones

has just returned from the evangelistic tour through Latin America described in the article in this and next week's issue. Few Americans have experienced a range of Christian service to compare with that in the career of Stanley Jones. For years a missionary in India, specializing in approaches to high-caste Hindus and students, he was once elected a bishop of the Methodist Church only to decline, and could have been elected on other occasions had he been willing. He has conducted or participated in preaching missions in Australia, New Zealand, China, Japan, the British Isles, Canada, Mexico, Panama, and this is his second extensive tour through South America. His books have sold in enormous quantities and have been translated into many languages. He has been an indefatigable worker for world peace, racial justice, freedom for the peoples of dependent areas and a higher standard of morality in international life. Dr. Jones may be addressed at 150 Fifth Ave., New York 11, N. Y.

Rufus M. Jones

is Rufus M. Jones. Is it necessary to identify him further? The article in this issue comes from South China, Maine—one of the addresses that always send our mind back to the days of clipper ships and Yankee venturers in far waters. There Rufus Jones was born in 1863; from there he went out to become the famous philosopher of Haverford and leader of Quaker enterprises in all parts of the world; to there he has returned summer after summer for years past.

James R. Blackwood

is one of the first seven "seminary interns" to work under the Board of National Missions of the Presbyterian Church, U.S.A., as authorized by the General Assembly of that denomination.

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Calendar of Coming Events

June 18-July 20. Inter-American Education Workshop, University of Denver.
July 2-Aug. 10. Workshop and Institute for Community Leaders, Claremont, Cal.
July 9-21. Industrial Relations Institute for Church Leadership, University of Wisconsin School for Workers, Madison.
July 11-20. Institute of International Relations, State College, Pa.
July 13-20. Conference on Evangelism, Winona Lake, Ind.
July 13-21. Lakeside School of Christian Service, Lakeside, O.
July 15-29. Lakeside Bible Conference, Lakeside, O.
July 16-20. Conference on American Pacific Relations, Claremont, Cal.
July 18-22. North California Disciples Convention, San Jose.
July 19-22. Oriental Missionary Society, Winona Lake, Ind.
July 22-28. American Association for Jewish Evangelism, Winona Lake, Ind.
July 22-28. Prairie School for Social Advance, Winnipeg, Can.
July 22-28. Young People's Conference, Jacksonville, Ill.
July 22-29. Youth for Christ Conference, Winona Lake, Ind.
July 22-Aug. 1. Chicagoland Laboratory School of Leadership Education, Naperville, Ill.
July 22-Aug. 4. Co-op and Labor Institute, University of Wisconsin, Madison.
July 24-29. South California Disciples Convention, Los Angeles.
July 24-29. Congregational State Camp and Conference, Red Lodge, Mont.
July 27-Aug. 4. Northern Baptist Christian Education Workers' Conference, Green Lake, Wis.
July 29-Aug. 4. Prairie School for Social Advance, Saskatoon, Can.
July 29-Aug. 5. Cedar Falls Bible Conference, Cedar Falls, Ia.
July 29-Aug. 10. Okoboji Bible Conference, Spirit Lake, Ia.
July 29-Aug. 26. Bible Conference, Winona Lake, Ind.
July 30-Aug. 3. Pastors' Institute, University of Chicago.
July 30-Aug. 3. Town and Country Pastors' Institute, Eureka, Ill.
July 30-Aug. 4. Summer School for Pastors, McCormick Theological Seminary, Chicago, Ill.
Aug. 1-4. Ohio Rural Ministers' Family Camp, Camp Ohio.
Aug. 1-7. Methodist Missionary Conference, Lake Junaluska, N. C.
Aug. 1-10. Institute of International Relations, Cazenovia Junior College, Cazenovia, N. Y.
Aug. 1-15. Rodebeaver Sacred Music Conference, Winona Lake, Ind.
Aug. 5. Fellowship Services, Eaton Memorial Church, Toronto; Hobart D. McKeehan, speaker.
Aug. 7-11. North Carolina Friends Yearly Meeting, Guilford College.
Aug. 7-12. Methodist Pastors' Conference, Lake Junaluska, N. C.
Aug. 7-13. Northern Baptist Missions Conference, Green Lake, Wis.
Aug. 8-12. Central Friends Yearly Meeting, Westfield, Ind.
Aug. 9-12. Indiana Friends Yearly Meeting, Pendleton.
Aug. 14-19. Wilmington Friends Yearly Meeting, Wilmington, O.
Aug. 15-20. Iowa Friends Yearly Meeting, Whittier.
Aug. 16-19. Illinois Friends Yearly Meeting, McNabb.
Aug. 17-19. Pacific Coast Association of Friends, Quaker Cove, Wash.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

THE HOUSE committee on postwar military policy—the Woodrum committee—has reported in favor of speedy adoption of a system of universal military training to go into effect after the war. There were no surprises in the committee's report. It had been expected to favor peacetime conscription, and it did so. Sixteen of the committee's members signed the report, although very few of them had bothered to attend the hearings. Six refused to sign. Lest there linger any misunderstanding of the meaning of the committee's action, it must again be emphasized that the Woodrum committee had no power to introduce legislation. It could only recommend a policy for the nation, and that is all that it has done. The real fight over altering the nation's historic policy to impose conscription in time of peace will come when Congress assembles in the fall and the May bill, or some other bill agreed on by the proponents of universal service, will be called up for legislative action. Against that day, there may be some gain in the fact that the Woodrum committee has blown away much of the hocus-pocus and double talk hitherto camouflaging this issue by insisting that the first purpose of a conscription system must be to "train men for military service under conditions of modern warfare." No longer can anyone be cozened into thinking that it is a glorified spectacle of ROTC parades on the school playground that the advocates of peacetime conscription have in view.

Committee Recommends Peacetime Draft

Why Korea Isn't Named In the Petition

A CLERICAL PROBLEM of staggering proportions has been created in the offices of this paper by the response to the Petition to the President printed in our June 27 issue. Just how many thousands of signatures have already been received we do not know. But typists are working overtime to prepare the lists for presentation to President Truman shortly after August 1, and new names are coming in by the thousand daily. Evidently the proposal underlying this petition has touched the nerve of American concern with regard to the outcome of the war with Japan. Other church papers, notably the *Christian Advocate,* Methodist weekly, are urging on their readers participation in the petition. From Chengtu, capital of the Chinese province in which Chungking is located, has come this cablegram: "Am circulating June 27 petition to President among Chengtu Americans. Shall report signatures within week. Jesse Moncrieff." About a dozen inquiries have been received, asking why Korea is not specifically mentioned in the petition's text. The answer is simply that Korea is covered by the provisions of point 1: "Evacuation by the armed forces of Japan of all territories outside the home islands of the Japanese empire." This, plus the promise of independence made to Korea in the Cairo declaration, in which the honor of the United States is engaged, covers the Korean issue. As to the question, asked by a few, why Korea was not included in point 2, it should only be necessary to say that that point covers "recession to China" of territory taken from China by the Japanese. Korea does not fall in that category.

The Churches, the Charter And Mr. Dulles

IN THE EARLY DAYS of the San Francisco conference John Foster Dulles told a friend that he kept constantly in front of him, on his desk, the recommendations of the Cleveland conference of Protestant churches for amendments to the Dumbarton Oaks draft of a world charter. We can believe that he likewise kept before him the not dissimilar recommendations of Catholic and Jewish agencies. Looking now at the charter which the conference produced, the churches have every reason for satisfaction in the effective part which they took in guiding public opinion to demand substantial changes in the original draft. Of the forty-two organizations represented by accredited "consultants" at San Francisco, at least a dozen were Protestant agencies. Of the nine recommendations formulated at Cleveland in January, all are

now embodied in whole or in part in the charter save only the ones referring to the veto right of the great powers and to general disarmament. In their insistence upon these amendments, the churches were, of course, not alone, but they constituted the front line of action by which enlightened public opinion made its impact upon the conference. Mr. Stettinius and the American delegation not only opened doors of access but encouraged the church group to keep them informed of their views. These were generally presented through Dr. Walter W. Van Kirk and Dr. Frederick Nolde, representing the Federal Council of Churches, who were recognized as not only influential churchmen but as wise statesmen. Though Mr. Dulles had temporarily laid aside his chairmanship of the Federal Council's commission under whose auspices the Cleveland conference was held, he could not divest himself of the moral leadership which he had come to symbolize in the minds of all American Christians. His contribution to the charter was discernible at every stage of its progressive evolution. Every member of the American delegation speaks in profound appreciation of the quality of his mind, his calm wisdom, his fertility in providing formulas for resolving deadlocks and his courage in standing for his convictions. One member dubbed him the "crisis buster" of the conference! The churches have ample reason to accord him honor. They may also take pride in the fact, which Mr. Dulles would be the first to acknowledge, that their Commission on a Just and Durable Peace provided him with the main training ground for the development of his now pre-eminent leadership in America's international relations. He left San Francisco before the final signing of the charter in order to be present at a Federal Council meeting in New York. "I am glad," he said, in addressing this body, "to return to my first love."

Moral Relativities and the European Churches

THROUGHOUT the American churches there is sympathy for the churches of Europe and desire to help them as they face gigantic tasks of rehabilitation. It needs to be understood, however, that the problems confronting European churches are not simply concerned with repairs to ruined property, the gathering together of scattered congregations or the securing of a ministry trained to fill the gaps left by the war. Underlying all these are the problems of moral readjustment, and in some cases moral replenishment, which have been created by the tragic activities in which devoted Christian ministers and laity have felt driven to engage during the days of the underground. Dr. Warnshuis laid bare some of these problems in his article in last week's issue. What moralities will be insisted on in the resurrected Dutch churches, many of them now to be under the spiritual leadership of men who have not hesitated to kill, lie and steal in order to preserve the lives of Jewish children or of young Dutchmen of slave labor age? The problem will not be confined to the churches of Holland. A radiogram to Religious News Service from Geneva tells of the tremendous efforts made by churches and churchmen in Hungary to protect the Jews when Hitler's Gestapo took over that country. It is a tale of magnificent courage which undoubtedly succeeded in saving thousands of lives. But it is revealed that one of the principal means used to do this was to issue falsified baptismal certificates to young Hungarian Jews. We say that one of the basic causes of the disaster which has overtaken mankind is the moral relativism that has so undermined the bases of Western society. We say that the time demands insistence by the church on certain firm moral standards. It may be easier, however, for American churches to pass such judgments than for European churches, just emerging from the horrible experiences of invasion and occupation, to endorse them.

Chaplains Pay a Heavy Price

WHAT BRANCH of the service is suffering the heaviest casualties? Comparisons of this sort are not made by the army and navy, and for good reasons. But we cannot help wondering whether, in proportion to the numbers engaged, any corps has suffered more heavily than the chaplaincy—or even as heavily. According to the figures given out in Washington last week, out of the approximately 7,800 chaplains in the army 52 have been killed in battle or have died of wounds, another 52 have died in the service, 32 are being held as prisoners and 180 have been wounded. The proportion is very high. Moreover, it should be remembered that many of these casualties—perhaps most of them—have been suffered by the chaplains while voluntarily engaged on errands of mercy "beyond the line of duty." No wonder more than a tenth of the army chaplains have been decorated! It is scarcely necessary to comment on the magnificent record for courage and devotion which lies behind figures such as these. But the record these men are compiling adds to our hope that, when they come back from the front, they will work together in peace as they have in war to lead the churches to a new era of united effort. They are winning the chance for leadership on the postwar home front. We hope they are going to seize it and use it to hasten the end of sectarian weakness and small-visioned church programs.

Colwell Warns Churches of Trends in Seminaries

THE ELEVATION of Ernest C. Colwell to the presidency of the University of Chicago has a significance which few American educators will miss. President Colwell is a theologian. An ordained Methodist minister, he came to the University of Chicago as a teacher in its divinity school; rose to be dean of the divinity school; retained his deanship of that school while becoming the university's "dean of deans" and vice-president; made his greatest mark on the university by leading in the formation of the Federated Theological Faculties in cooperation with the other divinity foundations surrounding the Chicago campus. Now, as president of the university, Dr. Colwell announces that he will continue as dean of the divinity school, thus emphasizing the field of his primary interest. If other evidence were needed, beyond that given by the pronouncements of Chancellor Hutchins, the selec-

tion of Dr. Colwell as president would amply prove that this great university's counter-offensive against the secularistic and instrumentalistic influences so powerful in American education will be pushed without wavering. It is worth noting, also, that a week before his advancement, the president-to-be delivered a speech in which he warned theological seminaries against the "know how" courses which, he charged, are swamping many a seminary's curriculum. "So many laymen insist that clergymen have courses in accounting, budget management, the supervision of young people's picnics, premarital counseling and such subjects," he said, "that seminaries have added them while minimizing theology, comparative religion and the regular liberal arts training." If they are not careful, Dr. Colwell in effect warned, the seminaries will find themselves turning out ministers who know how to do an endless number of things without knowing why they are doing them; who know how to speak with maximum platform effectiveness without having anything of importance to say.

Looking on the Face of War

ONE of the healthy signs—and God knows we need to discover and hail all we can these days—is the refusal of some men who have power to reach the public mind to prettify or glorify war. Ernie Pyle was such a man. So is Bill Mauldin. So is the editor of the *St. Louis Star-Times*. The other day, after Okinawa had been won, the St. Louis editor burst out against speculation as to "next moves" and suggested that his readers devote themselves "to contemplating the cost of victory."

> We might try to see—with the mind's eye, at least—100,000 dead and the manner of their dying. We might think of mud and blood, and stench, and hell's own noise, and the explosion that makes an end to living and loving, learning and dreaming, hoping and praying.
>
> Now that the censor is releasing the graphic accounts of those aboard ships which were struck by Japanese suicide planes on their way to Okinawa and other islands of the Pacific theater of war, we might try to see these stories as something more than black print on white paper. . . .
>
> It would be a salutary thing if we tried to imagine the heat of flames which charred gas-splattered men before they could turn to run. It would be unpleasant but useful if we could visualize the color of that American blood which—thinned with salt sea water—ran through the gutters of the Nashville's main deck. It would be disturbing—but also fatal to a shallow complacency—to try to hear the agony of the men from whose severed limbs the blood was running.
>
> That's the way war is. And sometimes it seems that the only reason why any of us tolerate such organized blood-letting is simply because we do not understand its nature. We think too much of bond drives and parades, war jobs and rationing, taxes and all the incidentals which never get beyond the periphery of war. Our thoughts do not get to the heart of it—to the killing.
>
> If they did, we would not already be beset by reckless talk of the next war—the war which we are stupidly told must "inevitably" be waged against our strongest ally. If we thought a little more we would be outraged and incensed by such callowness. We would not tolerate it.

Well said! And if we thought a little more about such realities, we would insist that the war stop the day the enemy shows his readiness to accept our essential terms, even if that should deprive an admiral of the pleasure of riding the emperor's white horse up the now erased main street of Tokyo.

A Union of 'Northern' European Churches?

ACCORDING to the press service maintained in Geneva by the World Council of Churches, interest has been stirred throughout church circles in Scandinavia by the campaign launched by the Lutheran bishop of Copenhagen, Dr. H. Fuglsang Damgaard, for a union of the established churches of the five Scandinavian countries. Only one of these, Sweden, has not experienced the dislocations of military conquest or occupation. All are reaching about in every direction to find new sources of stability and independence. Bishop Damgaard asks why there should not be a "Northern Church Council" which would bring the churches of Norway, Sweden, Denmark, Iceland and Finland into immediate closer working relationships, with unity as the ultimate aim. "The times call for union," says the bishop. "Tremendous tasks await the churches. . . . They must act as the salt and the leaven among the northern peoples. The churches of Finland and Norway in their hour of need show that this is no mere empty statement. They raise the level of life among the people. There is power in these northern churches. They can become greater still, even invincible, if the churches of the five countries . . . unite. May this time of need and testing bring us closer together, so that we can share with one another to a greater degree than formerly our church inheritance and property. This would make the present a time of blessing. The church heritage in the north could contribute greatly to enrich the churches of the whole world." We believe that there will be widespread approval for Bishop Damgaard's crusade among other churches of the West. But we wonder how his proposal for a closer bond between the Church of Finland and the other churches of Scandinavia will be regarded in Moscow.

Time to Clear Up the Puerto Rican Issue

WHEN Congress reassembles after its summer recess, action is expected on one of the bills bearing on Puerto Rico's future which are now in the legislative hopper. There are two of these. One (S. 227) is sponsored by Senator Tydings and provides for full independence, with certain economic safeguards to operate during the period of transition from the present colonial status. The other (S. 1002) was introduced by Senator Tydings as a matter of courtesy, but is really the product of the "legislative commission" which came from Puerto Rico to testify at the recent Senate hearings on independence. It provides for a plebiscite to determine whether the people of the island want independence, statehood or dominion status. Both bills, in other words, seek self-rule in some form. American liberals will therefore be inclined to regard both with sympathy. So far, they don't know which represents the real desire of the Puerto Ricans, and before they can bring their influence intelligently to bear on

Congress they need to find that out. It might be regarded as probable that the plebiscite bill, since it is the child of Puerto Rico's dominant political figure, Luis Muñoz-Marín, head of the Populares party and president of the Senate, and was endorsed by the delegation sent to Washington, expresses Puerto Rican wishes. But it is charged in certain quarters that Muñoz handpicked the delegation to distort rather than accurately reflect Puerto Rican opinion, which was truly mirrored by the overwhelming vote in both houses of the island legislature last March in favor of complete independence. There should be plenty of time between now and next fall to clear this matter up. What do the people of Puerto Rico really want? We believe that most Americans want them to have what they want, provided that it does not involve the United States in any form of perpetual imperialism—political, military or economic—in the Caribbean.

Will a Jew Hate?

A COLUMNIST in the *B'nai B'rith Messenger* of Los Angeles, Al Segal, quotes long passages from a letter written by an American officer serving in Germany. The officer is Jewish. He admits that before entering Germany, and before the fighting stopped, he favored the annihilation of all Germans. When he first entered Germany, and a child passed who resembled his own child, his first impulse was to pat her on the head. But he remembered non-fraternization orders and refrained. He soon found it impossible, however, to hate the children and the bewildered old people. And presently he discovered himself thinking in these terms: "I said to myself that to hate totally was the way of the nazis. That was the evil judgment that was the savagery of the nazis—to give judgment wholesale, to condemn an entire people. Wasn't that one of the more hideous products of human behavior which we had been fighting to put down? Isn't that the crime of anti-Semitism, of anti-Catholicism, of anti-Negroism and of all the other racial, religious and national hates? I hate nazi criminals—Hitlers, Himmlers, Göbbelses, Streichers—but as a civilized man I cannot spread my hate over a whole people even of a nation in which my own had been cruelly persecuted." This Jewish officer expects that he will be accused of going soft. "I am merely asserting my self-respect as a human being who doesn't want to be like the nazis and take over a foul evil that Hitler, Himmler and Göbbels left behind—something out of their ideological garbage can."

A 'TVA' for China?

FRIENDS of China are awaiting with unconcealed anxiety the outcome of the talks now under way at Moscow between Marshal Stalin and the Chinese premier, T. V. Soong. China's postwar political prospects depend in large part on the nature of her relations with the U.S.S.R. If the government of Chiang Kai-shek can reach an understanding now with the government of Marshal Stalin, there is every reason to hope for internal peace and rapid political development in China after the Japanese have been driven out. But while it is encouraging to see the Chungking government taking this direct method of negotiation to clear up the political future, it is equally encouraging to see it beginning to take constructive steps toward improving China's social and economic future. Thus it has just been announced from Chungking, by Dr. Shen Yi, vice-minister of communications, that China has authorized John L. Savage, American hydraulic engineer, to complete plans for a "TVA" in the Yangtze valley. Preliminary surveys have convinced Dr. Savage that, by expending $1,300,000,000 to build dams, a power plant, locks and other equipment at the mouth of the Yangtze gorges just above Ichang, China can have a Yangtze Valley Authority that will develop six times the electric power generated by TVA, control Yangtze floods, irrigate 10,000,000 acres of land, and make it possible for seagoing steamers of 10,000 tons to sail up the Yangtze all the way to Chungking. We doubt whether any other postwar investment of similar size could yield comparable returns in human welfare and in creating the conditions of lasting peace.

Protestant Thinking in Europe

THOSE churchmen who, during the recent visit of Dr. Visser 't Hooft to this country, had opportunity to discuss intimately with him the religious situation in continental Europe found his report highly informative and illuminating. Dr. 't Hooft is the general secretary of the World Council of Churches. He spent the years of the war chiefly at Geneva where he was able to maintain important though tenuous contacts with a few church leaders in both the occupied countries and Germany itself. Friendly hands were able to supply his office with numerous pamphlets, papers and books carrying information concerning the conditions of the European churches, their attitudes and activities in relation to the nazi regime and the changes in Protestant thinking which have resulted from the terrible experience of the war.

No man can speak with greater authority on the movements in Continental Christian thought than Dr. 't Hooft. He brought to our attention two major trends which are of special interest to American Christians as they look forward to a renewal of fellowship between European churches and those of the rest of Protestantism. These trends indicate that in one respect the thinking of European churchmen is drawing closer to that of British and American Christianity while in another respect it is moving farther away. The situation is one which demands study and sympathetic understanding on the part of all who cherish the hope of an organic ecumenical fellowship among Christian people in the postwar world.

The first trend indicated by Dr. 't Hooft is a definite movement of Continental Christian thought toward our Anglo-Saxon concept of the responsibility of the church for the character of secular society. The war has, so to say, bombed the churches of Europe out of their isolation from

public affairs and thrust them into the arena of action in relation to social and political conditions and the policies of the state. It will be recalled that in the ecumenical conferences held just before and since the First World War the representatives of the Continental churches found themselves at odds with their Anglo-Saxon brethren over what was called the "social gospel." They characterized our kind of Christianity with the word "activism," which stood in contrast to their own attitude, historically known as "quietism."

Neither term, of course, could be taken in its extreme form as an adequate description. There were "activists" in the European churches and "quietists" in British and American churches. But the terms did set off two antithetical emphases which were dominant, respectively, in these sections of Protestantism. German and other European churches tended to find their life in detachment from the secular scene, in quiet and trustful waiting upon God in whose hands are the processes and events of history. The state was ordained of God and, in its own sphere, little short of autonomous. The Kingdom of God was conceived in otherworldly terms and the Christian's allegiance to it was a matter not of social or political ethics, but of worshipful expectancy.

On our side, the Europeans sensed a dynamic assertiveness of human responsibility for giving direction to the processes of history. As Christians, we held ourselves morally accountable for the character of the state and we tended to think of the Kingdom of God as a moral process in history for whose working out God demanded the active participation of the church and of Christian men and women individually.

It is evident that these two emphases are both partial. While they involve genuine differences they are not irreconcilable. Nevertheless, their disparity constituted a barrier to full ecumenical fellowship. It now appears, on Dr. 't Hooft's testimony, that the experiences of the war have awakened in the European churches a solemn sense of dereliction in their traditional laissez faire attitude toward the political and social order. How extensive this consciousness is in Germany is not yet known. But Protestantism in the countries occupied by the nazis has given indisputable evidence of a movement away from the passive acceptance of the sovereign authority of the state toward an insistence upon the sovereignty of Jesus Christ over the whole range of secular society, including the state.

It is now recognized that the Christian gospel has political consequences. This is emphatically true in the churches of Holland, Denmark, Norway and France. But it is believed to be true in the German church as well. The so-called "German Christians" who undertook to rationalize their acceptance of the nazi regime and its ideology are undergoing a process of spiritual liquidation. The "Confessional Church," whose leaders resisted the totalitarian claims of the state and asserted the duty of the church to maintain its independent witness in the face of terrible persecution, is now recognized as the authentic voice of the Christian faith. This is a radical change from the traditional quietism which has marked Lutheran piety for centuries. The principle of Christianity's political responsibility being established at the level of church-state relations, it is safe to predict that the principle will find wider application on all levels of political, social and cultural affairs.

Thus we have good ground to expect that the theological conflict between Continental "quietism" and Anglo-Saxon "activism" will no longer present a barrier to ecumenical fellowship. This does not mean that the Continental churches have adopted or will adopt the American conception of the "social gospel." They will still feel, and rightly, that American Protestantism conceives its social and political responsibility all too superficially, that it is too merely activistic and moralistic, that it lacks depth of religious and theological motivation, that it is open to criticism as a compensatory substitute for a profound faith. But once the principle of the church's responsibility for the character of the public life of the world is accepted, there will exist a common language in which these two sections of Protestantism can talk together and mutually influence each other in the framework of an ecumenical fellowship.

The other trend in Continental Christian thinking is one which, apparently, bids fair to widen the gap between the churches of Europe and those of Anglo-Saxon countries. According to Dr. 't Hooft, the revival of Christian piety and theology in all European Protestantism takes the form of a renewed interest in the Bible. His report is confirmed by many other sources of information. A distinguished French professor of political science, adviser to the French delegation at the San Francisco conference, told a group of churchmen that the outstanding mark of Christian renewal among his fellow Protestants in France was their return to the daily reading of the Bible. Dr. Warnshuis bears the same testimony with reference to Switzerland and Holland as well as France. In Germany, the little groups of undismayed Christians who had to meet surreptitiously kept their spiritual hope and confidence alive chiefly by Bible reading and prayer. The universal testimony is that Holy Scripture has come back into a position of centrality in the thought and devotion of Continental Protestantism.

Such a development will rightly be hailed with gratitude and joy by Christians everywhere. It should also give cause for penitence that no comparable development has appeared among British and American Christians. The professor above referred to, given opportunity to question the group concerning the spiritual condition of American Protestantism, asked two questions. The second had to do with the attitude of American Christians toward the war. But his first question was: "Has there been any marked increase in Bible reading among you?" The answer was hesitant, confused and humbling. Every Christian knows in his heart that this is a searching test of the vitality of his faith and of the spiritual vigor of any Christian community. The Bible is the indispensable auxiliary of the Christian life. Its neglect, or its merely formal acceptance as the word of God, is evidence of a low tide in Christian devotion and intelligence.

It is not this disparity in the devout study of the Bible which may widen the gap between the churches of the Continent and those of the West. Such a disparity should cause us in all penitence to draw nearer to our Continental brethren by emulating their example. The tension which

is likely to appear in the postwar attempts at rapprochement will arise from two different conceptions of the Bible, issuing in divergent methods of interpretation and thus in dissimilar outlooks upon the world, upon history and upon Christian truth.

It is not among the laity that this tension will primarily appear, but among the theologians and biblical scholars whose views ultimately determine the thinking of the laity. It will seem strange and even incredible to many enlightened American Christians to be informed that the main body of European theological scholarship has moved consciously and decisively toward a form of biblicism which British and American scholarship long ago abandoned. Yet in his conversations with American theologians Dr. 't Hooft, who not only reported but defended the dominant European attitude, found himself in irreconcilable disagreement with his American colleagues. It was not merely disagreement; it was difficult even to make the Continental position intelligible to them. A gap so wide as this between Continental and Anglo-Saxon Protestantism will require the closest ecumenical fellowship if it is to be bridged.

When the channels of easy communication with Europe are opened up we may expect that the biblical issue will become the subject of a crucial controversy. To the American mind it seems that the doctrine of the Bible now held by European scholars is indistinguishable from the phenomenon we know in this country as fundamentalism. Yet these scholars insist that they accept the results of the historical criticism of the Bible and share wholeheartedly in the researches of this discipline. In this they differ from our fundamentalists. But in their actual use of the Bible, it seems to their American colleagues that they make no use of the findings of critical research, but fall back upon a naive conception of the book not unlike that which obtained before the historical criticism appeared.

However, this seemingly uncritical procedure has provided itself with a conceptual basis which the pre-critical use of the Bible lacked. It makes a distinction between secular history and "holy history" *(Heilsgeschichte)*, and thus removes the Bible from the domain of ordinary historical judgments. Holy history is the record of what God has done for man's redemption. The Bible from beginning to end is this record. The deeds of God recorded in the Bible and the human responses to these deeds are in a wholly different dimension from the events of secular history. They constitute a "super-history" which runs parallel to secular history, but is not of it, even as secular history is not part of super-history. Thus it is difficult for the American theological mind to sense the relation of secular history to holy history—if, indeed, there is any relation—or to see that the God of the latter can have anything to do with the former.

This setting up of a "super-history" parallel with secular history can hardly be regarded otherwise than as an attempt to rationalize an uncritical biblicism. It represents a resurgence of the obsolete method of using biblical texts to prove whatever the expositor wishes them to prove. The literature in which this too ingenious theory is interpreted impresses the American reader as a throwback to the most uncritical form of literalism. It plays directly into the hands of ignorance and is bound to yield all manner of fantastic interpretations of the Bible and of Christian faith. Ecumenical unity is impossible on any such use of the Bible. Instead it makes for the multiplication of all kinds of queer and eccentric sects. The emergence of this literalistic form of biblicism will constitute a greater barrier than has ever existed between Continental Christianity and the Christianity of the West.

So brief a reference to this new doctrine of the Bible is not sufficient to convey more than a suggestion of the issue which it is safe to predict will soon become central in ecumenical discussion. The reading of *God in History*, by Professor Otto Piper of Princeton Theological Seminary, who brought this general outlook to the United States from Europe some six or eight years ago, will reward anyone who wishes, in advance of the controversy, to be equipped with an understanding of the issue. The higher criticism of the Bible came to the United States from Europe more than a generation ago. It radically transformed biblical doctrine in this country. There is an obvious irony in the fact that European theology, as if repentant for what it has done to us, comes now to rescue us from the consequences of its earlier tutelage! That the findings of the higher criticism have been taken all too superficially and negatively by American scholarship is, we believe, true. But that the new biblicism of European Protestantism is a cure for our ailment is hard to believe.

VERSE

I Shall Go On Singing

WHO can go on singing
When millions are in tears?
Who can live with smiling faith
With millions torn by fears?
Who can say that life is sweet
With millions robbed of bread and meat?

Yet I shall go on singing,
Though foolish I may be;
Yet I shall hope with sturdy faith
A better world to see;
Still I shall claim that life is good,
And chant my creed of brotherhood.

THOMAS CURTIS CLARK.

Peace—the Golden City

LET us rebuild
The fabled city.
Here walks the wind like a ghost along the wall.

Is memory of bridge and tower
Thrown from the mocking brain more strong, more tall
Than ever in past day the spirit willed,
Than ever in past hour
Imagined power, dreamed solidity?

How lonely is this plain, and desolate in fear
The wind walks here.

MARGARET ROCKWELL.

What I Found in Latin America

By E. Stanley Jones

IT was a question whether I should make this tour. But it turned out that the time was propitious. While I was in Latin America the war in Europe ended. This left the minds of the people suspended between the world of war which was ending and the world of peace which was dawning. Into that opportune moment we projected this evangelistic tour. The people's weariness with dictatorships that exploited the situation in the name of democracy made them susceptible to the appeal of communism. Everywhere people were eager to hear any word I had to say about Russia, since they knew I had been there. I found that my book, *Christ and Communism,* translated into Spanish and Portuguese, had been widely used outside Evangelical circles.

Basic Problem Religious

The trip began inauspiciously. Two days of bad weather delayed my plane at Indianapolis and Dallas, so that I had to lay over in Laredo, Texas, for a day. But a rest of 24 hours gave me just that moment for recuperation I needed after speaking continuously for months. As I looked out of my hotel window at Mexico across the river I asked myself, "What is the difference between these two civilizations?" My eyes rested on a brilliantly lighted sign "National Lottery." That, I said to myself, is the difference. The religion underlying our civilization in the United States has taught men—imperfectly of course, but nevertheless has taught them—to believe that religion must function in transformed character, in right relationships, in hard work; the religion underlying the other civilization has taught men to believe in magical miracles, in praying for success in projects of chance. The belief in chance has invaded even the holy precincts of the church; in Mexico there was a "Raffle for Souls," with the winner to receive a mass to be said for a designated loved one. This faith in magic and chance has undermined the moral fiber of Latin America.

Church Paves Way for Dictators

I have always looked for the good in other religions. But this question of Latin America's religion is the most vital question for the future of a great continent; so one must be frank. It is said that someone asked the president of Brazil what was the difference between North and South America and he replied: "In North America the settlers came seeking God; in Latin America the settlers came seeking gold." There is some truth in that. But Cortez had on his banners, "For God and gold." God was first. Latin America is just as religious as North America, except among the intellectuals. The difference is in the *kind* of God. The God mediated through the Roman Catholicism of Latin America has weakened the character of the people. The church has refused to allow them to think or act independently. This has produced a mentality of spiritual and intellectual subservience. Said a Latin American youth, "My church has weakened me."

A Jewish journalist said to me: "The Roman Catholic Church has failed Latin America. They have everything —everything except a moral and spiritual foundation for their democracies." Outside of Uruguay, where there is separation of church and state, there is scarcely a real democracy in Latin America. Dictatorship follows dictatorship in endless procession. Why? Because the church has been a dictatorship. Religion has been imposed authority which people must blindly obey. This idea has been carried over into government—a spiritually subservient people easily became a politically subservient people. Latin Americans put up with dictators because they are used to dictatorship. There is the root of Latin America's failure to be democratic: the church is not democratic.

Roman Catholicism in the United States is quite different from the Catholicism of Latin America. In our country it has taken on the color of its environment. It has been modified by Evangelical ideas and spirit. In Latin America it is a different story. North American priests are not wanted in Latin America. Some six of them who came to Brazil recently were sent into the interior to work with the Indians. They were not wanted in the centers of influence and power.

Not Totally Roman Catholic

The authoritarian religion imposed on Latin America has created more skepticism there than exists in almost any other part of the world. The Latin American mind has had "no resting place between infallibility and infidelity." It cannot take the infallibility, so it reluctantly gives way to infidelity. The soul of educated Latin America is a vast moral and spiritual vacuum into which every sort of cult is rushing and gaining allegiance, from positivism, the worship of humanity, to spiritualism and everything between. The idea that Latin America is solidly Roman Catholic is not true. In the Brazil census of 1942 only 49 per cent of the people declared themselves Roman Catholics. Ten million declared themselves "Spiritualists"—this out of a population of 40,000,000! Incidentally, in Alagrete, Brazil, 27 per cent of the 16,000 inhabitants called themselves Methodists when only a small proportion of that number were on the church records.

The census figure showing only 49 per cent of Brazil to be Roman Catholic was suppressed. There was good reason. The myth of universal allegiance to Roman Catholicism must be kept up. For it is a myth. The church has lost the intellectuals in large measure. Now it is fast losing the masses, who accuse it of being socially and economically reactionary. They are turning, at least in wistful thought, to communism.

I will pass over the days spent in Mexico, in the Central American states and in Panama. In Lima, Peru, we

had some fine meetings in the excellent Methodist schools there. But our real series began in Chile. In Valparaiso the schools were thrown open to us, sometimes two or three schools coming together, the students packed into halls too small for them. In one school a Roman Catholic priest sat on the platform while I talked. It was interesting to have Rome listen in while I preached my Evangelical gospel. The students would glance at the priest and then at me, not quite sure which to follow. They saw a difference.

Frankness Respected

In Santiago I got my first real contact with the Latin American press and its eagerness to get our reactions on world happenings and trends. I think it surprised these newspaper people that I was frank about my views. At least, one paper commented, "He does not hesitate to speak frankly and openly about matters."

It was in Valparaiso that I first struck this appreciation of frankness. I spoke to a luncheon group of intellectuals on "The Seven Hesitations of American Democracy." I talked about our struggles with the word "all." A leading citizen arose at the close and said: "Now the mists have rolled away. We see the real soul of America and we are satisfied." When I confessed my country's sins they began to confess theirs. Their reaction was: "You think you have national problems? They're nothing. You should know something of ours." Then they would take the lid off. But if I had acted as though we in the United States had attained something close to perfection and everyone should copy us, I am sure they would have retorted, "We are as good as you—and better."

They told me in Chile that the nation is not a cause to be served, but a cow to be milked. Ninety-five per cent of government revenue goes for salaries of government employees. Inflation is worse in Chile than in any other part of Latin America and one reason, I was told, was that the people discovered that the commission appointed to peg prices could be bribed. That broke confidence and prices got loose and began to soar. Every home in Chile now pays for the lack of character in the commission. I told a Brazilian audience the story of the bribed commission without saying where it happened. They burst out laughing. The same thing had happened in Brazil!

Crowds Applaud Democracy

At least one of my fellow countrymen thought that I shouldn't tell Latin American audiences about our nation's struggles with democracy: "It is all right to speak about these things in the United States, but not here." He and the group around him were surprised at the aloofness of Latin Americans! But I knew that the Latin Americans appreciated frankness. For I paused after I had recounted our struggles and said: "How do I dare confess the sins of my country? Because I believe in it so thoroughly —believe in its essential soundness." The audience roared its applause. But it was not merely applause for my words; it was agreement as to the essential soundness of the United States, a soundness that allows liberty of expression, about anything. Democracy thrives on frankness.

In Santiago the municipal authorities gave the Evangelicals the Municipal theater—the first time a public building had been put at their disposal. The mayor gave an address of welcome and the broadcasting station gave an hour and a half to broadcast the address along with half an hour of music by an Evangelical choir. The theater was packed two days running, many of the audience being non-Evangelicals. We could have had twice the crowd but the tickets were exhausted. The attention was "pin-drop" in its intensity.

One meeting was in a Pentecostal church holding two thousand, and you could not have put another person in with a shoehorn. The Pentecostal movement in Chile is strong, for the Chilean temperament takes to its pronounced emotionalism. The mayor of the city, not an Evangelical, was on the platform. I wondered what his reaction to this emotionalism was, so I asked him and his reply surprised me: "If these people were not in this church they would be drunk somewhere. This religion has saved them from drunkenness." Chile is concerned over its drink problem, for 75 per cent of its people are affected by alcoholism. These Pentecostals have 68 preaching places in Santiago, apart from their churches. Theirs is a lay movement. It was more than interesting to see a Pentecostal pastor stand up at the close of this meeting and plead for a united church in Chile. "There should be one church," he cried. A separatist movement pleading for unity!

Faith Wanted

In one of the universities I found a Jewish professor, a refugee from Germany. He was so worried over his family in Europe that he contemplated suicide, but got hold of my *Abundant Living*. It gave him new hope, a faith. He sent copies of it—"dozens," he said—to Jewish friends in Argentina. He stayed for an aftermeeting in the Methodist church and said at the close, "This is the happiest day of my life. I've found a faith." The rector of the university, not an Evangelical, also stayed for this aftermeeting. He had to sit inside the chancel rail as there was no room anywhere else. The rector of another university, an outstanding man, said, "This is a new approach to religion. This is what we want."

The Chilean people are an affectionate people and show it—both men and women—by the Chilean hug. I never before welcomed writing autographs as a respite! It was easier to give an autograph than to take a hug—and safer! But hugging was their way of showing affection—bless them. There is great religious freedom in Chile.

In a second installment of his article, to appear next week, Dr. Jones will give his impressions of conditions in Argentina, Brazil and Uruguay.

Cynics

ONE may be cynical of men and maids,
But on the hills no cynic eye can see.
For he who doubts the peaks, the woods, the glades,
Doubts that without which doubters could not be.

STANTON A. COBLENTZ.

Thou Shalt Not Hate

By Rufus M. Jones

THERE ARE TIMES—much as I dislike the mission—when one must take the role of John the Baptist and be a voice crying in the wilderness, when one must pipe even though nobody dances to the tune. I have always felt a tender sympathy for Cassandra, who went straight on telling the truth and announcing what was going to happen, and yet convincing nobody and arousing no faith in anyone who heard her vaticinations. Jeremiah knew that nothing he could say would change the spots of the leopard or the skin of the Ethiopian. "Thou shalt speak these words," the Lord said to him, "but the people will not hearken to thee." What a mission that is, whether in ancient times or new!

Our Hearts Are Hardening

But in any case, the "concern" is laid upon me to speak out in this time of crisis and leave the issue where it belongs, in other hands than mine. What has driven me to "become a voice" is the obvious fact that we are, as the war goes on, tending in the direction of a hardening of heart, a waning of moral insight and a lowered estimate of the significance of human life, with a loss of pity over the agonies we are inflicting on innocent persons. I have before me a vast collection of newspaper passages, detailing "the splendidly successful effect of bombing expeditions" which wiped out of existence many square miles of crowded cities and made them appalling crematories where multitudes of men, women and children were roasted to death.

What the reader fails to see, as he calmly reads the items and goes unmoved about his affairs, is *the actual human faces* in the grip of agony. They are lumped in the general abstract: so many enemy people liquidated. Failing to see the human faces and getting used to the annihilation of vast numbers—actually millions—we find ourselves growing an elephant's hide and inside it a hardened heart. And some of our people—in one instance an important Washington official—have called for the total extermination of an enemy race. It is that pathetic loss of moral vision, that tendency to have the conscience seared and the heart hardened as the war goes on, that has made me raise my voice in an appeal to us all to preserve the priceless jewel of human values even in wartime.

Endemic Insanity

An even graver danger, if that were possible, confronts us—the danger of becoming "possessed," hardened into obliquity, by hate. My newspaper clippings give ominous indications that this growing passion of hate is becoming a menace to the ordered plans for the reconstruction of the world. When hate becomes a passion it is a sign of mental as well as of moral disorder.

There can be little doubt now that there was a large degree of endemic insanity in the nazi movement, and the suicide impulse, now widespread in Japan, looks very much like another case of endemic insanity. Our hate-baiters—there are many of them—and radio and movie methods of propaganda tend to produce among us too centers of endemic insanity, with a propensity to carry retaliation and revenge even to the extreme of adopting the nazi methods which our armies have been fighting. It will be pitiful if once more, as after the Civil War and after World War I, we create and maintain here in America a state of mind that makes real peace and a stable world order impossible—if we wave a "bloody shirt" instead of the flag of a free people.

> Shall the same tragedy be played anew,
> And the same lurid curtain drop at last
> On one dread desolation, one fierce crash
> Of that recoil which on its makers God
> Lets Ignorance and Sin and Hunger make?

I know enough, directly or indirectly, of the moral insanity that engulfed Germany to know that the leaders of the nazi party repudiated the entire moral and spiritual legacy which stemmed from Jewish sources. They actually undertook to do what was in a moment of humorous perversity proposed in England in the eighteenth century, namely, to take the *not* out of the Commandments and insert it in the Beatitudes instead. You cannot have a world wherein free persons can live and move and have their being with this moral and spiritual basis of life abrogated. We may take it as settled that life cannot be a buoyant and radiant affair on the starkly materialistic theory that we are curious bits of the earth's crust with heads fantastically carved, prolonged dust-wreaths blown up from the soil; or on the theory that "what we care for most" is at the mercy of "what we care for least."

The Plumb Line Works

We have had a vigorous demonstration of that vision of the ancient prophet Amos that God holds a plumb line in his hand. That means that there is a principle of moral gravitation operating in the universe. You cannot carry on national life with the moral pyramid standing on its apex instead of on its divinely solid foundation. It is because I *know* this to be so, because I know that the principle of the plumb line is still working, that I am deeply concerned over every indication of moral obtuseness and every sign of moral degeneration in the life of our beloved country.

We cannot build a great national life, nor can we rebuild our shattered world—more terribly shattered than most persons realize—without a return to the eternal realities of true religion and the recovery of the moral vision which lies at the heart of true religion. I am of course perfectly well aware that profound religious revivals and great waves of moral rearmament do not come just because somebody writes an article declaring that they are greatly needed. But I have immense faith in Isaiah's doctrine of the spiritual "remnant." There is a

sound vital remnant in our nation, composed of men and women of good will, responsive hearts and clear vision.

It is because there is such a remnant that one has the faith to write messages and to utter calls to action. They who compose this remnant are the kind that "hear and hearken and have remembrance of what is written," for they "fear the Lord and think upon his name," and "speak often to one another." They arise and shine and are awake when others wax heavy with sleep. It is now, as always, the chosen few who save the day spiritually, who keep the gate to the future and hold the faith if not the fort.

If a true word of even a minor prophet reaches the quick within their souls and stirs their spiritual pulses, it may start a movement growing in volume like a snowball rolling down a hill; and it may be that "a little one shall become a thousand" and that a voice, tiny as it is as it emerges from a single mind, may call out a powerful spiritual "army under banners"—the banners of truth and love, which are the greatest forces in the universe.

From every mountain-peak
Let beacon-fire to answering beacon speak,
Katahdin tell Monadnock, Whiteface he,
And so leap on in light from sea to sea,
Till the glad news be sent
Across a kindling continent,
Making earth feel more firm and air breathe braver.
Rejoice that she is saved and all have helped to save her.

Enter the Seminary Intern!

By James R. Blackwood

IN SAYING that the soul of religion is "the practick part," John Bunyan spoke well. Until recent years, however, the practical phase of instruction in most theological seminaries has been neglected. The curriculum has rightly stressed theology, language, ecclesiastical history and the like, but has offered almost nothing to guide the future minister in a maze of church affairs. To answer such a need Presbyterian seminaries, together with that denomination's Board of National Missions, are testing the idea of a theological internship. The aim is to teach some of the answers not found in the textbooks. In brief, the internship plan calls for extra training, twelve months or more of full-time parish work, before the student enters his final year of school. The young seminarian ought to know how to practice what he preaches.

I was one of seven volunteers in 1943-44 to try out the internship plan. Each of us ventured far enough from his seminary campus to feel that he was on his own resources, yet in each instance a local supervisor kept a friendly eye upon the work. We went to different sorts of parishes. Two served city congregations; three worked in rural fields; another found his way into the southern mountains. My own bailiwick was a new suburban area.

A Suburban Community

On the fringe of a metropolis, where a few years ago were cornfields and pasture, now spreads a community of neat brick homes. There has been no official census, but a religious survey indicates a population of about five thousand. The residents of the community—accountants, engineers, owners of small establishments—know how to think and work. The "average man" is in his thirties, is married, and has one or two small children. The suburb has its counterpart in almost every American city.

An old building overlooks the community. It was once a farmhouse, but of late years had become a hilltop inn. Just when a neighboring church in the city was looking for a site on which to begin a "mission," the proprietor of the inn ran afoul of the law. He moved out; the Presbyterians took possession. The arrangement of the converted building admirably suited its new-found purpose. Connected by a central hallway downstairs were the dance floor, bar, alcove with tables for ladies, and kitchen. The dance floor became the sanctuary. The bar, the kitchen and the rooms on the second floor were eventually taken over by the Sunday school.

The change did not come without effort. A large portion of the internship is the story of putting the house in order. The woodwork was in poor trim. The walls were a gangrenous color. The roof leaked. The plaster was shaky. Underfoot the floors were pocked with cigarette burns, overhead glimmered a thousand painted stars of a worldling's heaven, and pervading all there lingered the aroma of a blue and brewy haze. It was a little difficult at first to realize that this was the house of God and the gate of heaven.

Congregational Participation

Nonetheless, the members of the congregation desired to worship in "the beauty of holiness." No one lost heart because that desire entailed work as well as prayer. The men brought their tools to the church every Monday night. Week by week they remodeled the interior. They threw out truckloads of junk, sanded the floors, painted the walls, hammered and sawed and patched. The only expense throughout the year was for materials; labor was given freely. The building thus became the outward symbol of a common devotion. We enjoyed worshiping in a place made more beautiful by the work of our own hands.

There was also building to be done in a spiritual sense. The sixty-five charter members of the church assembled from the four corners of Protestant belief, along with some few reared in the Roman Catholic tradition. With good reason, then, I set out to explain the views of the denomination. Four sermons sketched the background in doctrine and ethics, in public worship and government.

I gave much time and thought to make these subjects clear, yet a newcomer outdid me for swift and simple eloquence. In a private conversation he offered his "Summa Theologica": "What do Presbyterians believe? What's good, we keep that—and what's bad, we throw away."

What the Intern Learns

The year was one for testing. For example, here was a chance to apply preaching methods to the everyday needs of the congregation. It was not likely during the internship that the pulpit should become merely a preaching station, or the sermon a postscript to a week's school activities. The message on Sunday came from knowing the individual members of the church the other six days of the week.

More than one minister discovers, however, that in trying to help others his biggest problem is himself. The internship is no magic cure for one's faults. My hardest task was organization. A young minister today must acquire skills that would have amazed his clerical ancestors. To operate a typewriter, mimeograph, addressograph and bulletin folder—without losing temper or thumb—is a modern pastoral necessity. There were bulletins to be written, dockets to be prepared, funds to be raised and reports beyond number. I fear that there was madness in my method.

Because the mission church was young, the organization was incomplete. Leadership was an unknown quantity. The governing board was therefore large, and most of the available men had a voice in the deliberations. Gradually individual talents became known. One who later confessed that he had not attended church in fifteen years decided to visit the first meeting of the congregation. He went home an officer! What's more, he became a good one.

An Adventure in Enthusiasm

Ours was an "adventure in enthusiasm." Any topic discussed by the men—evangelism, plumbing or what you will—caused a lively interchange of opinions. I eschew the word "argument" for a simple reason. During the year there was only one vote in the negative, and that came at the beginning of the internship. When the officers moved, they moved together. And the women? They also had an active society. In addition to a monthly gathering and a charitable enterprise, they planned a full round of entertainment. A picnic, luncheon, tea and dinner followed in turn. Every month had a bright spot on the calendar. At the end of the fiscal year these fifteen women gave more than two hundred dollars to the central treasury.

Many a church judges its health by the pulse of the budget. Candidly, our finances never missed a beat. The Board of National Missions, the parent church near by and the congregation itself pooled resources. Several notes on the building and lot were paid. Moreover, we raised the budget without a whirlwind campaign or dependence on roulette, bingo and dice.

A truer index to church life is the rate of growth. At least this item looms up in the permanent records. The gain in membership was neither good nor bad. There were sixteen additions to the roll, an increase of about 25 per cent. In black and white the percentage looks good. But since the church was small and the opportunity immense, the figure dwindles to honest proportions. At the same time the Sunday school trebled in size. Starting with a handful of boys and girls, the superintendent added one class after another until "there was no room for them in the inn." When the church breaks ground to build, I daresay the Sunday school will force the expansion.

Inevitably the question arises: Has the internship been worth while? The answer is overshadowed by the war. I might have developed a 4-D complex had it not been for letters from men in the armed service. In their eyes I was guarding at home the ancient sanities for which they have fought elsewhere. An ensign put it like this: "I have been glad to share your internship. The navy boasts of amazing conversions—of fast luxury liners into faster troop transports; of cargo vessels into aircraft carriers; of train-car ferries into net-laying ships. But I like to think of a friend who helped convert an ex-beerhall into a church."

Where the minister could wish to be most eloquent, he has no right to speak. The real value of the internship does not rest with me, but with those in whom a newborn faith has found welcome lodging. Nevertheless, it takes no great imagination to believe that the young intern returned to his seminary with an experience that made his last year vastly more rewarding than it would have been without such an experience.

BOOKS

What and Why Is the Church?

THE NATURE OF THE CHURCH. *American Theological Committee. Willett, Clark & Company, 75 cents.*

BASIC to all serious thinking about the ultimate unity of the church, or even about the maximum of cooperation among the churches that is now practicable, is consideration of the nature of the church. Certain gestures of amity among Christians of different persuasions and certain limited programs of united effort for common ends by various communions are of course possible with almost no foundation except the humanitarian impulse and a general recognition of one another's Christian intentions. Fortunately, there are some questions upon which most Christians find themselves on the same side regardless of their doctrines of the church. But the ecumenical movement, in any full sense, requires also a foundation of understanding concerning the views of the church itself which are held by the bodies which participate in it. These views are held not as casual opinions about an unimportant matter but as profound convictions carrying the authority of God and inseparable from conceptions of the essence of Christianity. Naturalistic thinkers and secular or quasi-secular humanitarians find it hard to realize this; but it is true.

The American Theological Committee was appointed under the authority of the continuation committee of the

World Conference on Faith and Order (Edinburgh 1937). It was to have worked in collaboration with a general European "theological commission," but the war prevented the organization of this. The American committee has therefore had to function alone, though in consultation by correspondence with the chairman of the European commission. It consists of twenty-one members representing sixteen denominations in the United States and Canada. The special topic assigned to it for study was "The Nature of the Church." To this theme and closely related subjects the committee devoted its papers and discussions during its semi-annual meetings of two or three days each during about four years.

The present volume is a 128-page report of this committee. The greater part of the material here collected has been published in three issues of *Christendom* during 1944. The report contains: first, a comprehensive presentation of the areas of agreement and disagreement; second, a series of eleven "denominational statements" exhibiting in some detail the views of as many groups; and third, a historical statement concerning the origin, purpose and work of the committee.

It would not be easy to summarize the findings of a report which is itself a summary, and an evaluation of it by one who had a part, however unimportant, in its production would perhaps lack something of complete objectivity. But with all due allowance for personal bias in favor of this booklet, I feel justified in saying that any who are interested in knowing how we stand with reference to diverse conceptions of the nature of the church, the extent of agreement among American denominations, and obstacles to union imposed by their disagreements, will find here an important body of source material in compact and convenient form.

W. E. Garrison.

Books in Brief

The Ghostly Lover. *By Elizabeth Hardwick. Harcourt, Brace & Company, $2.50.*

In one respect this is a distinguished novel. Miss Hardwick has an extraordinary gift for capturing her characters' fleeting emotions and fantasies and impaling them with sharp words, like so many moths stuck on a cardboard with pins. But she fails in the first requirement of the novelist: her story does not hold the interest. It takes place in a twilight world and its people are ghosts. The theme is promising enough—a young girl's attempt to free herself emotionally from her ill-mated parents, who have literally gone wandering in search of happiness and left her and her brother to the care of their dim-witted grandmother. Marian comes at last to understand that the cause of her parents' frustration is their own inadequacy. At the end of the book, returning to New York from the visit that has opened her eyes to her parents' real character, she sees her fiancé waiting for her at the train gate, and deliberately walks away from him. Is this her declaration of independence? It is hard to say; nor does one really care, for Marian remains a stranger to the reader as to herself. Miss Hardwick is oversubtle. But this is her first novel. In the only one of her short stories that this reviewer has happened to read, her main character is a flesh-and-blood person. Perhaps she will be able to put reality into her next novel.

Food for the World. *Edited by Theodore W. Schultz. University of Chicago Press, $3.75.*

This book does not deal with the immediate problem of relief for the starving millions left in the wake of war in Europe and Asia. Instead it discusses the long-range issues involved in providing food for the growing population of the world, which is estimated to reach 3,250 million by the year 2000. The volume under discussion is the result of a conference held last fall under the auspices of the Norman Wait Harris Foundation at the University of Chicago. It brought together experts in population trends, nutrition, economics and international relations. Their purpose was to consider the multitude of factors necessary for the development of an international food policy. Into this policy national agricultural policies must be made to fit. The book therefore becomes necessary reading for anybody who is interested in what it reveals as a primary problem for statesmanship. Its most encouraging revelation is the influence which efforts to correlate food policies have had in harmonizing international relations.

Books Received

Picture Map of Africa. Friendship Press, 50 cents. For use in a junior mission study class. An accompanying sheet, with explanations and additional pictures to be cut out and applied, provides something for pupils to do with the map besides looking at it.

The Aesthetic Adventure. By William Gaunt. Harcourt, $3.00. (To be reviewed.)

Men at Work, Some Democratic Methods for the Power Age. By Stuart Chase. Harcourt, $2.00. (To be reviewed.)

Bringing Our World Together. By Daniel Johnson Fleming. Scribners, $2.00. (To be reviewed.)

An International Bill of the Rights of Man. By H. Lauterpacht. Columbia University Press, $3.00. (To be reviewed.)

Riots and Ruins. By A. Clayton Powell, Sr. Richard R. Smith, $2.00. (To be reviewed.)

Let's Go Camping. By Raymond R. Peters. Brethren Publishing House, Elgin, Ill. A concise and helpful guide to organizing and conducting religious camps for boys and girls and young people. Many phases of administration and program are considered. The author, general secretary of the Board of Christian Education of the Church of the Brethren, has had many years of experience in camping.

America: Partner in World Rule. By William Henry Chamberlin. Vanguard Press, $3.00. (To be reviewed.)

The Obscure Enemy. By Robert Raynolds. Margent Press, 120 E. 39th St., New York, $2.50. A novel, the author's fifth, in which he has endeavored to "wrest an image of radiance out of the ravaging torment of our day." The purpose is laudable.

The Logic and Reason in Christianity, A Brief by a Lawyer. By Edward D. Lucas. Revell, $1.00. The author, a Virginia lawyer who practices before the highest courts in his state and before the United States Supreme Court, puts the arguments for immortality, the essential credibility of the Bible, and the doctrines of atonement and redemption into fresh phraseology by approaching them from the point of view of a lawyer concerned with weighing evidence and reaching a reasonable probability.

Nyanga's Two Villages. By Esma Rideout Booth. Friendship Press, $1.00. A story for children, pertinent to this year's mission study of Africa.

The Man Moses. By Frank C. Pinkerton. Paebar Co., 1819 Broadway, New York, $2.00. Homilies on episodes and aspects of the life of Moses.

Hymns of Faith. Edited by Henry Einspruch. The Mediator, 1503 E. Baltimore St., Baltimore, $1.50. A hymnbook prepared for use in a Christian mission to Jews. There are one hundred hymns, mostly familiar ones, with both English and Hebrew words.

Hymns and Hymnwriters of Denmark. By J. C. Aaberg. Grand View College, Des Moines, Iowa, $2.00. The student of hymnody will welcome this expert treatment of a part of the field little known to others than Danes. The volume is spon-

sored by the committee of publications of the Danish Evangelical Lutheran Church in America.

And the Spoken Word. By Richard L. Evans. Harper, $1.50. Another collection of the brief radio addresses broadcast Sunday mornings from Salt Lake City in connection with music by the Mormon Tabernacle choir and organ, and given a coast-to-coast hearing over the Columbia system. The messages are brief, pointed and inspiring.

News from North of the Nile. By Paul Harris, Jr. Association Press, $1.50. The area indicated is not the Mediterranean sea but the lands of the Bible. A year or two ago an author presented the high lights of American history, beginning with Columbus, in the form of headlines and stories that might have appeared in contemporary newspapers. Mr. Harris ingeniously applies the same method to biblical history and literature. This is a more difficult task and requires a rather free application of the journalistic technique. A modern and scholarly view of the Bible underlies this vivacious treatment, and the reader of the book is encouraged by interspersed pages of "hints for discoverers" to become also a reader of the Book.

The Liturgy of the Ancient Christian Fellowship. Dr. Wallace de Ortega Maxey, 4205 W. Third St., Los Angeles, $2.00. The full title is "The Divine Liturgy of the Eucharist, together with the Rites for the Celebrating of the Divine Healing Service (Holy Unction) and the Office and Rites for the Administration of the Sacrament of Confirmation, also the ancient Office of Vespers." The full name of its sponsor or sponsors is "The Ancient Christian Fellowship and Divinity School of Divine Science Universal." The phraseology is drawn from familiar sources. A "Patriarch or Bishop" functions. The "Holy Archangel Raphael" is invoked. "Karma" is to be forsaken. "The Sonship of mankind reaching perfection in the ultimate evolution of human will conjoined with celestial Will" is affirmed.

Fruits of an Active Life. By William Penn. Edited by William Wistar Comfort and Isaac Sharpless. Friends Book Store, 302 Arch St., Philadelphia, $1.00. This little volume, supplementing the two volumes of Penn's *Fruits of Solitude,* contains maxims and sententious sayings on religion, morals, government and toleration, selected and arranged, with an introduction and an essay on Penn as a practical mystic, by two former presidents of Haverford College, both of whom are eminent authorities on Quaker history. Penn's language sometimes has an archaic flavor, but many of his ideas are so modern that the world has not yet caught up with them.

Reveries of a Parson. By Melville Arthur Shafer. Norwood Press, Norwood, Mass., $2.00. Essays by the minister of the Original Congregational Church, Wrentham, Mass.

Choice Illustrations and Quotable Poems. Compiled by A. Bernard Webber. Zondervan, $1.25.

As the Small Rain. By Bob Jones, Jr. Zondervan, $1.50.

Spurgeon's Illustrative Anecdotes. Edited by David Otis Fuller. Zondervan, $1.25.

Seventy Times Seven. By Rufus D. Bowman. Brethren Publishing House, $1.50. (To be reviewed.)

Puerto Rico: Unsolved Problem. By Earl S. Garver and Ernest B. Fincher. Elgin Press, $1.00. A concise outline of the situation in America's largest Caribbean colony, with suggestions concerning a Christian approach to the issues involved. American imperialism does not present a more attractive face than any other brand.

CORRESPONDENCE

For and Against the Petition

EDITOR THE CHRISTIAN CENTURY:

SIR: I am sending herewith my name to be attached to the Petition to the President of the United States for a "basis on which peace will be restored with Japan after the surrender of that nation." I appreciate very much the unbiased and open-minded way in which The Christian Century is facing these long-range problems and their solutions.

Having marched for thirteen years with another army which invaded every nook and corner of the Japanese islands to win victories without killings, I am keenly interested in every forward movement that will contribute to an all-inclusive world order in which even the Christian Japanese may have a place and part. America's task in the Orient is certainly more than a hit-and-run affair, and we who are interested in the permanent rewards of sacrifice and suffering, on the part of both Japanese and Americans (my own son, Lt. Raymond V. Luthy, lost his leg on Iwo Jima), must face the issues with unprejudiced minds.

St. Paul's Methodist Church, S. RAYMOND LUTHY.
New Bedford, Mass.

EDITOR THE CHRISTIAN CENTURY:

SIR: I can hardly believe my eyes as I read this petition and then remember some of the scholarly, fair-minded, objective comments that have appeared in The Christian Century. My guess is that you will receive thousands of signatures. I know the American people only fairly well, but with the exception of persons like Admiral Halsey I should think that millions upon millions of Americans, poisoned by the blood-lust of a war that is increasing in hatred and vengeance in geometrical proportions, would in answer to our question "What more do we want?" give the simple answer, "Nothing more."

It is not easy for me to express the complete disappointment I have experienced when, in reading this number, I realize that a leading Christian magazine has proposed a settlement so utterly devoid of the principles of Jesus Christ. It is my earnest hope that Dr. Kagawa, Miss Kawai, Rev. M. Tomita and other grand Christians in Japan will never see it. Or, if they do, may they never learn that a magazine that uses the word "Christian" in its title proposed it.

New York, N. Y. THEODORE D. WALSER.

From 12 Service Men

EDITOR THE CHRISTIAN CENTURY:

SIR: We, the undersigned service men, are writing to state our abhorrence of the very idea of peacetime compulsory military training for America. Some of us, for well over three years now, have lived and observed this military system 24 hours a day. We hold it to be irreligious, un-American, undemocratic, and in peacetime unnecessary. It appears to us as if Hitler's "might makes right" has undermined the confidence of some Americans in George Washington who weighed his words for a lifetime and then gave this final prayerful warning to a young nation: "The greatest single threat to a republic is an overgrown military establishment." He well knew, as did Jefferson and Lincoln, that a society wherein everybody is or was or will be a soldier is a society in which liberty curls up and dies and it will take a lot more than an act of Congress for the common man to win it back.

It might interest you to know that we have personally seen many boys driven completely insane by military discipline—and reports say a million more have returned to American communities because they were slipping. Isn't it high time that somebody inquires in the Congress: "Is it the system or the boys?" How can any American follow Abraham Lincoln in "freedom of conscience," doing the right as God gives him to see the right, when his nearest superior in uniform countermands the dictates of conscience and orders the exact opposite? We are proud to be in uniform; we'll keep shooting till the last Jap; but please as a wee small reward let us return to an America free from the curse of compulsory peacetime military training.

We hold that law applied for the first time on an international

basis will be as successful on a global scale as it so long has been in villages, cities, states and nations. We maintain that a United Nations with a common world police force renders universal compulsory military training unnecessary. The burden on the taxpayer and the waste of time to the individual cannot be justified. In our view such action by the American Congress would be saying in effect to the whole world that we regarded the United Nations as a farce, the good neighbor policy as a joke—both to be scrapped at a moment's notice whenever and wherever we choose to present our military machine, either as a threat or as an active agent.

As this letter is written we are coming down the home stretch against Japan. We earnestly request that this question of peacetime compulsory military training be delayed until 11,000,000 boys have a fair chance to speak on the question. There is no need to give this bill the bum's rush through Congress as was done with prohibition in the last war. The present selective service law is more than adequate to win World War II and we therefore unite in requesting that action on this most vital matter be delayed.

(Names withheld.)

Church Discipline Called For

EDITOR THE CHRISTIAN CENTURY:

SIR: The recent "extended explanation" which Senators Bilbo and Eastland of Mississippi offered in opposition to FEPC prompts me to offer a suggestion. The church ought to have sufficient ethical sensitiveness and power to reprimand or to remove from membership persons whose ideas and actions are totally contrary to Christian standards. In some congregations people who drink, commit adultery, or are divorced, suffer some penalties for their conduct. A more significant Christian ethic would somehow penalize men like Bilbo and Eastland and disavow the ideas which they expressed on the floor of the Senate on June 27, 28 and 29.

Washington, D. C. HAYES BEALL.

A Chaplain's Testimony

EDITOR THE CHRISTIAN CENTURY:

SIR: A great deal of interest has been shown in Mr. Fey's articles, "Can Catholicism Win America?" His deduction that it can is certainly correct. As a consequence of the steady progress being made, during the past year there were 86,905 adult converts to Catholicism. It would seem that after demobilization that number will be even further increased. Many Protestants in the army are impressed by the large attendance at Catholic services, and many are themselves attending these services. People, ever since the time of the first Christians, have been impressed by large groups of people living their religion. Constant association with Catholic chaplains and other Catholic personnel will also bear fruit. The reasons given by converts themselves for leaving the churches of the Reformation and embracing Catholicism are interesting. The lack of unity, and a well defined dogmatic and moral education is giving Catholicism a tremendous advantage. There is nothing in Protestantism, as it exists today, that can stop this increasing harvest of souls.

Office of Catholic Chaplain;
27th General Hospital,
APO 565.

STEPHEN A. SULLIVAN,
Chaplain (Capt.) U.S.A.

A G.I. on American Looting

EDITOR THE CHRISTIAN CENTURY:

SIR: You ended an editorial paragraph on British reports of American looting in Germany with this question, "What have Protestant and Catholic pastors in towns occupied by American armies to say?" I am not a chaplain, but for some six months of the Normandy, France and German campaigns I was a chaplain's assistant. There is not one bit of exaggeration in your editorial. Rather, it is an understatement—so much of an understatement that the few who do not loot are set in a class by themselves and known as such. It seems the officers are the worst offenders, but that is only because they get there first or have the authority that gives them advantages. It is disgusting to see to what lengths men go to take valuable personal and art treasures. If postal regulations allowed even pianos would be sent home as "souvenirs." But you will never hear anything about this from the chaplains, for the most efficient and adept looter I have seen is our chaplain. Even the looters share this opinion.

c/o P.M., New York. T/5 (Name withheld).

Humanity Is Splitting

EDITOR THE CHRISTIAN CENTURY:

SIR: I am grateful for the breath of fresh air blown into the sultry atmosphere by Dr. Hutchins in his article, "Unrealistic Realism." Inability to make distinctions, to draw conclusions, to see parallels, to learn from experience, inability to function intelligently even in its own interest, is a characteristic of the war mind into which we have now sunk. In other words, our passions are betraying us. We literally prefer revenge to survival. We cannot be intelligent, calm, objective, even though our life depends upon it.

Common sense would dictate an offer of peace terms to Japan and a change of policy toward conquered Germany, but we are not actuated by common sense. Insanity is in the air, a psychosis of self-destruction. For in spite of a feverish pursuit of "security" the nations have become suicidal maniacs. They see "survival" only on a certain level, only as it pertains to a certain aspect of existence. The lower nature becomes hypertrophied, while the higher nature atrophies, and the organism as a whole cannot survive. Like the prehistoric beasts, we are backing into the evolutionary blind alley of tooth, claw and scale. Like the beasts of old we shall perish, having failed to adjust climatically. The moral climate will have none of us.

San Francisco may bring peace—in the sense of absence of organized warfare—but it will take more than a conference to retrieve civilization. Peace and civilization are not identical; the former can perhaps be arranged, but the latter has to grow.

A split is occurring in the human species. One branch is descending into the hard and static ossification of militarism, while the other branch (a small shoot only, but the necessary "remnant") retains its growing edge, and will prove to be the evolutionary hope of mankind. Needless to say, national or racial lines have nothing to do with this. The split is along a purely spiritual boundary. Has man enough intelligence left to survive? The answer is "yes" and "no."

Evanston, Ill. EDITH LOVEJOY PIERCE.

Stanley Jones' Return to India

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of April 25 there was an editorial entitled, "Stanley Jones Barred from Return to India." This editorial has left the impression with many that Dr. Jones can *never* return because of his attitude on the freedom of India. Your statement does not say that it will be impossible for him ever to return but a number of people have so interpreted your editorial. May I say that I have seen the correspondence which Dr. Jones has had about a possible return. The refusal of the visé is for the duration of the war but it adds that if Dr. Jones will apply "at the close of the war, the government of India is prepared to reconsider its position."

New York, N. Y. JESSE M. BADER.

What Happened to Them?

EDITOR THE CHRISTIAN CENTURY:

SIR: I suggest that we keep the service flags displayed in our churches for all time as sacred yet grim reminders of the sacrifice of youth for a more decent world. It might be well to know what happened to the service flags which bore the gold stars for the youth of World War I who went out to save the world for democracy.

Lincoln Avenue Methodist Church,
Pasadena, Calif.

EDGAR T. ZIMMERMAN.

NEWS *of the* CHRISTIAN WORLD

Prime Minister Made Final Issue

British Election Campaign Resolved into Question of Indispensable Man—637 Seats at Stake

LONDON, June 26.—We are now beginning the last week before the election. There are to be contests for 637 out of the 640 seats; only three unopposed returns are announced. There are 1,679 candidates in all, which means that some 1,000 will be rejected. The battle on the air continues night after night. It presents a picture of a chess match in which the sides in different rooms make their answers. "Why choose this time of all times?" cries the government. "Was there not enough for us to do together? Why bring academic questions to the fore?" "This is the hour," Labor answers, "in which the future order is being shaped, and we must begin it in the right way." "You are socialists," replies the government, "and you are leading us to a Gestapo and the use of force; some of you have said so, but most of you don't know." "You do not tell us plainly," counters Labor, "but you are really only concerned for privilege and vested interests." Both sides claim they want private enterprise *and* public ownership, but each interprets the terms differently. Each accuses the other's policy as bound to bring inflation.

* * *

Churchill Is Key in Final Maneuvers

The last stages of the campaign seem to show that the national party will lay its chief emphasis on the necessity that the man who led us in the war should still lead in what remains of the war and its immediate sequel. Mr. Churchill is now making a lightning tour of a large part of England and of Scotland. It is like him to make this bold venture; the only parallel we recall is the Midlothian campaign of Gladstone in 1880. The prime minister is certainly leaving his hearers in no doubt that for the finishing of his task he needs more than a bare majority. The question to which first of all an answer is being sought in the election is, "Do you want the present prime minister to finish the job?" It is with the intention of setting this question in clear relief that the election tour is being planned. At the end, more even than at the beginning, there are many who deplore the holding of the election and the revelation it has brought of the political mind. A correspondent in the *London Times* speaks for more than himself when he writes: "This sham fight conducted by ministers past and present who a month ago were working together in entire unity carries no conviction of any kind."

* * *

Adult School Union Observes Centenary

It is 100 years ago this week that the Midland Adult School Union was formed. The centenary will be celebrated by the Birmingham and Midland schools and by visitors from the members of other unions. The union was founded by Joseph Sturge and other members of the Society of Friends. It has had a history it need not be ashamed of; today there are in the union 130 schools which meet each week. Although its methods have not remained the same, it has been faithful to its original purpose: "to preach good news to the poor, to heal the brokenhearted, to preach deliverance." Adult education now has its place in the purposes of all political and religious societies, but the schools in this union have a distinct task of their own: to be "voluntary, elementary and experimental." Still, as in the beginning, Bible study and prayer and worship go hand in hand with the other subjects taught. I have reason to know these schools from within; for ten years regularly, and at other times at 9 a.m. each Sunday, I was one of those who met in a poor London district and learned to know and love the adult school.

* * *

And So Forth

It is 50 years since the National Trust was formed. To celebrate this jubilee, Charlecote Park near Stratford-on-Avon has been offered to the trust by Sir Montgomerie Fairfax Lucy. The present house, built in 1558, was familiar to Shakespeare; so too was the game in the park, if legend is right in supposing that on occasion the poet was guilty of poaching there.

EDWARD SHILLITO.

Ohioans Join Efforts

Leaders of Community Churches Form Association to Pool Resources

COLUMBUS, OHIO, June 29.—Following a series of meetings held during the past few months, leaders of community churches from all parts of Ohio today completed organization of the Ohio Association for Community-Centered Churches. Articles of incorporation as an Ohio corporation not for profit have been filed as a result of the plans made at the meeting, which was held at First Community Church here.

The purpose of the association is to encourage and assist community-centered churches in the state, to prepare and make available materials designed for their needs, to develop leadership and fellowship, and to help achieve vital church programs for Ohio communities. The meeting here adopted this statement:

"It is the intention of the Ohio Association for Community-Centered Churches to supplement, in specialized fellowship, all efforts to bring Christian groups and congregations together on a community basis. It will not compete, but will cooperate fully with every effort and every organization which is now endeavoring to bring together Christians of all communions. It looks forward to complementing and supporting all efforts of existing agencies, particularly in overchurched and underchurched communities."

The association will maintain offices at 1320 Cambridge Blvd., Columbus. Ben Andrew comes from Dublin, N. H., to serve as executive secretary.

ROY A. BURKHART.

Colwell Is Named Chicago President

Dean of University's Divinity School Assumes New Role as Hutchins Becomes Chancellor

CHICAGO, July 9.—Ernest C. Colwell, dean of the University of Chicago divinity school, has been elected to serve as president of the university, according to an announcement made this week. Robert M. Hutchins, who has been president since 1929, became chancellor, a newly created office which carries chief responsibility for the determination of educational policy. For some time, Dean Colwell has been one of the vice-presidents of the university; he will continue for the present in his former relationship to the divinity school. One of his responsibilities in his new office will be liaison duties between the faculty and the chancellor.

* * *

Property Owners Oppose Housing Of Negro WAC's on Lake Front

Eight property owners in the Hyde Park district adjacent to the army's Gardiner hospital at 51st street have filed protests with the war department against the housing of 90 Negro WAC's in a barracks on the lake front at 49th street and the use by them of near-by beaches. The protest claims that the lake beaches from 39th to 63rd streets are for whites only. In a letter printed in the *Hyde Park Herald*, Assistant Secretary of War McLoy states that since no beaches in the city are segregated and the hospital serves all races without discrimination, the war department sees no occasion to change its assignment of Negro women to the barracks. In the same issue is a letter from the property owners' association asserting that the letter signed by Secretary McLoy was actually written by a Negro associate and represents an attempt to force the issue of race association. Church and civic leaders are protesting the action of the property owners' groups, long defenders of segregation and restrictive covenants. The war department seems determined at the present writing to stand its ground on the issue.

* * *

Lays Juvenile Delinquency to Adult Violators of Law

Every adult who uses "connections" to evade the law contributes to the delinquency of boys and girls, declared Walter O. Cromwell, director of the community conditions department of the Juvenile Protective Association, in a recent address here. Such adults encourage the conditions under which places engaged in immoral and illegal practices are protected and permitted to continue, he said. He told of one saloon which had its license restored although two minors testified that they had been obtaining liquor there for several months. Juvenile conditions, he said, are an adult responsibility, and he told of one police captain who answered a group of protesting citizens from a slum area with the advice: "You tell me how

much law enforcement you really want and I'll give it to you." Employers of children who cause Illinois to rank first in the number of child labor law violations, he pointed out, are shielded by purchased political protection and, equally, by a complacent citizenry which is not disturbed by violations of the law.

* * *

Four Opinions Voiced on Russia's Intentions

Chicago audiences have had four interpretations of "what Russia really wants" from speakers here recently; they can take their choice. Melchior Palyi, international economist, declared that Russia will revive propagation of world revolution and divisive political activity in the early future. Charles S. Seely, retired naval commander and student of world affairs, asserted that Russia will be so busy with internal needs and will require so much in the way of foreign resources and skills that she will cause no disturbance in international affairs. James W. Walsh, press attaché of the French provisional government, maintained that if Russia wanted advantage over the United States she would attempt to seize it now that we are engaged in war with Japan. Oscar Lange, professor of economics at the University of Chicago, reported on the basis of his interviews last year with Russian officials, including Stalin, that what Russian wants is a Moscow-Washington axis for peace, but that if this country gives aid and comfort to "old bankrupt governments" she will drive various European countries into alignment with Russia.

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And So Forth

Local committees on race relations are pooling their resources, problems and experiences with federal agency workers and research specialists in a conference sponsored by the University of Chicago and the American Council on Race Relations.

Of 100 marriage counseling cases handled by the Institute of Family Relations here during the first six months of this year, only four have had to be solved by divorce.

Under the direction of Nevin Kendall of the social education and action committee of the Board of Christian Education of the Presbyterian Church, U.S.A., some 50 Negro children from the parish of Grace Presbyterian Church will spend summer vacations in the homes of white families on farms or in villages in various parts of Illinois. CHARLES L. VENABLE.

Unite American Boards of China Colleges

The American boards of trustees of six Christian colleges in China have been consolidated into a United Board for Christian Colleges in China. Colleges affected are Fukien Christian University, Ginling College, the University of Nanking, Hwa Nan College, West China Union University and Yenching University. All except the last-named institution are at present refugees from Japanese occupation. Participating in support of the schools are the Congregational Christian, Disciples, Episcopal, Methodist, Northern Baptist and Presbyterian, U.S.A., churches; the Reformed Church in America; the United Church of Canada; and three British churches—Anglican, Congregational and Friends.

Catholic Action Appeals to Labor

International Congress Held in Chile Studies Means of Strengthening Hold on Working Classes

SANTIAGO, CHILE, June 21.—Next week this city is to be host to a congress sponsored by the Roman Catholic hierarchies of Central and South America in celebration of the "first inter-American week of Catholic Action." The objective is announced as "study of the various problems relating to international Catholic Action programs" and "strengthening of efforts among the working classes." During the past five years the hierarchies have been concentrating on such congresses, which are designed to perfect methods of work with children, women and laborers. Since the left-wing president of Chile, Pedro Aguirre Cerda, was elected late in 1938, this country seems to have been chosen as the seat of these international Catholic meetings. Most important of the gatherings have been the International Eucharistic Congress of 1941, which enjoyed absolute liberty of action; the International Roman Catholic Educational Congress in 1942; and the Catholic Youth Congress, with its representatives from all three Americas, in 1944.

* * *

Catholic Censorship of Films Reveals Contradictions

The attitude of the "Catholic mind" toward imported motion picture films creates an interesting situation here. Archbishop José María Caro's special staff for the study of films releases a daily bulletin evaluating all films, which is printed in the official Roman Catholic daily, *El Diario Ilustrado*. The evaluations in the majority of cases are unfavorable to the films being shown in Santiago theaters. Yet in the same newspaper captivating advertisements, paid for by the importers, extol the films which the archbishop's staff urges should be boycotted. A number of local writers have called attention to this practice of "double morals" by Roman Catholic newspapermen.

* * *

Chilean Women Seek Franchise

Women leaders throughout the country have organized themselves into a movement which aims to achieve the right to vote (and be voted for) in national elections. At present, women may vote only in the municipal elections. It is interesting that political leaders of all parties—left, right and center—have approved of the women's aspiration. The Chilean Senate has begun to study the matter; general opinion is that the women will attain their goal and that an enabling law will be passed this year. Incidentally, only 8 per cent of the people of Chile vote in both municipal and national elections.

* * *

News of Argentine Repressions Disturbs Intellectuals

Recent developments in Argentina have stirred intellectuals, university students and left-wing parties here. Reports from travelers indicate that on the same day that Argentina signed the Act of Chapultepec, a large number of progressive leaders were imprisoned. When the surrender of Germany was announced, the people were not permitted to celebrate the victory programs which liberals had planned. Last April *El Estandarte Evangelico*, official magazine of the Methodist Church for Argentina and Uruguay, was ordered suspended for an indefinite period by a decree, signed by President Ferrel, which gave as the reason for the suspension the paper's "undue criticisms of the Argentinian clergy and its highest authorities." Evangelicals in Argentina have also been forbidden to use the radio for their preaching program.

* * *

Government to Sponsor Student Hostel

In order to provide wholesome environment for university students away from home, the government has appointed a committee made up of University of Chile deans and instructed them to present within 30 days recommendations for the organization of a university hostel. At present, all such hostels are under the direction of religious organizations. . . . The University of Chile is placing great emphasis on the training of kindergarten teachers, and many young women are being prepared for future service. In the past few years, an intensive effort has been made to establish kindergartens throughout the country.

* * *

And So Forth

The general bureau of statistics has just disclosed that the equivalent of $20,000,000 was spent in 1943 at horse races in this country.

Reporting on its 1944 activities, the child protection bureau says that the death rate for children throughout Chile was 2 per cent, as against 4 per cent in 1943. The improvement is declared to be due to the absence of serious epidemics and to the "technical efficiency of our services."

The first open-air concert of Chilean music, sponsored by the bureau of information and culture, was attended by 20,000 persons. It was held in a popular park in Santiago and broadcast over a national radio hookup.

The first school for convicts has just been opened at the national penitentiary. For many years the aim of those engaged in the administration of justice in Chile has been the re-education and rehabilitation of delinquents. PEDRO ZOTTELE.

Released Missionaries to Administer Relief

A program of relief and rehabilitation in the Philippines under the sponsorship of the Church Committee for Relief in Asia is already under way. In charge of the program is the American-Philippine Evangelical Relief Committee, composed of missionaries recently liberated from internment by the Japanese but able to remain for several months in the islands. William H. Fonger, secretary of the American Bible Society in Manila, is chairman. Other members are H. G. Bousman and Ernest Frei, Presbyterians; Joseph M. Smith, Disciple; Francis Brush, Methodist; and Bishop Binsted of the Episcopal Church. An initial fund of $10,000 has been forwarded to the committee.

Crusade to Mark 20th Anniversary

United Church of Canada Begins Drive Which Will Stress Evangelism—Ontario Re-elects Premier

TORONTO, June 28.—The United Church of Canada celebrated the 20th anniversary of its founding by inaugurating a new forward movement, the "Crusade for Christ and His Kingdom," under the inspiration of its moderator, Jesse H. Arnup. The church is being organized for an advance all along the line, with major stress on evangelism, in a program which is to culminate at Easter 1947. In Toronto, on June 10, a mass rally of 20,000 United Church people filled Maple Leaf Gardens, with an overflow of 1,300 in near-by Carlton Street Church, while hundreds were turned away. Massed choirs, orchestra, pageantry and the singing of Portia White, celebrated Canadian contralto, set the stage for Bishop Francis J. McConnell of New York and Dr. Arnup to inaugurate the crusade. The United Church has consolidated its position during these 20 years and is strategically placed to give a lead to the religious life of Canada. Other communions have shown interest in its crusade, which may yet reach beyond the bounds of one church to become a general movement for the spiritual quickening of the nation.

* * *

Ontario Re-elects Premier Drew

The Ontario provincial election, held one week prior to the federal election, returned to power the Progressive-Conservative government of Premier George Drew, with 66 out of the 90 seats. The party's pre-election strength was 38 seats. The Canadian Commonwealth Federation lost heavily, dropping from 34 seats to 6. The campaign was dominated by the sensational charges of the Ontario C.C.F. leader, E. B. Joliffe, that the Drew government was maintaining a "Gestapo," a secret branch of the provincial police, to gather files on all citizens suspected of leftist tendencies, and that some of this information was made available to conservative propagandists. The basis of the charge, which is now being investigated by a royal commission, seems to be an anti-sabotage police record which was started in the earlier years of the war before the Drew government took office and was continued under the Drew regime. Ontario is traditionally a conservative province and the Drew government had the initial advantage of appearing to be the only party with a chance of an over-all majority. There was also a general feeling that Mr. Joliffe had overplayed his hand in introducing his sensational charges just before an election. Undoubtedly, also, many votes were concentrated on Progressive-Conservative candidates through fear of the growing power of the C.C.F.

* * *

Student Federation Headquarters Returns to Geneva

Headquarters of the World Student Christian Federation, which was transferred to Toronto in 1940, will be moved back

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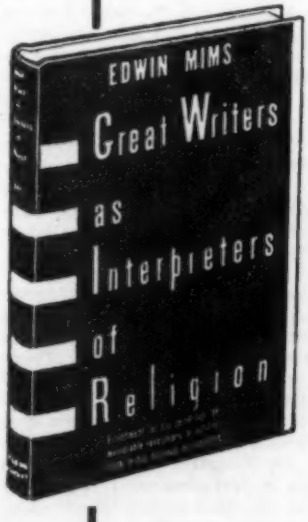

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**Cole Lectures—1944*

PRICES SLIGHTLY HIGHER IN CANADA

to Geneva, Switzerland, in the near future. R. C. Mackie, general secretary, and W. A. Visser 't Hooft, chairman, were entertained recently at a reception in Hart House, University of Toronto, and presented with paintings by a Canadian artist, Dorothy McCarthy, to take back to the Geneva office. Dr. 't Hooft, in his capacity as secretary of the World Council of Churches, and G. K. A. Bell, bishop of Chichester, visited Toronto recently in the interests of the program for the rehabilitation of European churches. They gave glowing accounts of the leadership of the churches in the resistance movement in Europe, but had to report that communication with the churches in Russian-occupied territory was at present very meager. Dr. 't Hooft pointed out that during the war years national councils of churches, affiliated with the World Council, have been formed in Great Britain, Canada and New Zealand, and that a national council is in process of formation in Australia.

* * *

And So Forth

In the active service vote, which was announced June 20, the Canadian Commonwealth Federation forged ahead, securing 32 per cent of the total, as against 16 per cent of the civilian vote and, in Prince Albert, defeating Premier King by a narrow margin.

J. M. MacGillivray of Sarnia, Ont., has been elected moderator of the Presbyterian Church in Canada.

S. W. Bryden, professor of theology in Knox College, Toronto, has been appointed principal of the school.

R. J. McCracken of McMaster University, Hamilton, Ont., is the new president of the Baptist union of Ontario and Quebec.

F. E. H. James of Fort William has been called to High Park United Church, Toronto. He succeeds J. D. Parks, who goes to Sherbourne Street Church in the same city. The former minister at the latter church, R. C. Chalmers, has begun his new duties as associate secretary of the Board of Evangelism and Social Service of the United Church of Canada. This correspondent leaves Rosedale United Church in September to become associate minister at Bloor Street United Church, both in Toronto. G. MacGregor Grant is returning from the chaplaincy to the Rosedale church. G. P. MacLeod.

No Freedom of Religion for German Prisoners

According to a writer in *America*, about 150 German prisoners of war at Fort Ord, Calif., collected $219 which they wished to send to the Roman Catholic fathers of the Society of the Divine Word, Techny, Ill., for the support of missionary work. The army has refused to allow the gift to be made.

Reformed Episcopal Church Leaves Council

The Reformed Episcopal Church, a group representing about 8,000 members in 60 churches which withdrew from the Protestant Episcopal Church in 1873, has, according to Religious News Service, announced its withdrawal from the Federal Council of Churches. No reason was given for the action, which was taken at the church's triennial General Council.

Cavert Goes on Leave to Geneva

General Secretary of Federal Council Will Give Six Months' Assistance to Reconstruction in Europe

New York, July 6.—Samuel McCrea Cavert, general secretary of the Federal Council of Churches, has been released from his duties for six months to serve with the provisional committee for the World Council of Churches in Geneva in organization and formation of policy for reconstruction work in Europe. Roswell P. Barnes, associate secretary, will be acting secretary in Dr. Cavert's absence. Another important action taken at the meeting of the council's executive committee which made these arrangements was the passing of a resolution calling for the appointment of a committee of 15 which will work with a similar committee from the Home Missions Council on the planning and adjustment of local interchurch relations. A number of "guiding Christian affirmations" on race and minority group tensions, submitted by the commission on the church and minority peoples, were adopted.

* * *

Says Protestant, Orthodox Churches Will Determine Future

At a recent meeting sponsored by the Federal Council and the Protestant council of New York city at Christ Church (Methodist), Bishop Oxnam gave a comprehensive report of impressions gained during his recent visit to the armed forces in Europe. He reported that American service men and generals hate war and call for a world of law and order. Pointing out that members of the Protestant and Eastern Orthodox bodies will in large measure determine the course of the next century, Bishop Oxnam declared that the policy of the Roman Catholic Church in the matter of religious liberty seriously hinders the cooperation that should characterize religious groups in the United States. "No American wishes postwar religious conflict," he said, "but the surest way to develop religious conflict in this country is for the Roman Catholic leadership to continue its policy of discrimination against non-Catholics as now practiced in certain countries." The stories of atrocities in concentration camps have not been exaggerated, the bishop reported, adding that they were but "an expression of Hitler's phrase, 'the nothingness of the individual.'" "There must be a long period of control and of re-education in Germany," he said, "but within this control there must be provided a release of such democratic forces as do exist in that country."

* * *

Reports from Europe Heard at World Council Meeting

Church leaders from Europe now visiting in America and American churchmen who have recently visited Europe on behalf of American church groups attended the June 18 meeting of the American committee for the World Council of Churches. Among the speakers were Prof. Hamilcar Alivisatos, dean of the theological faculty of the University of Athens; Mr. and Mrs. J. C. Hoekendijk of the Student Christian Movement, who were prominent in the underground activity of the Dutch church; John Baillie of the University of Edinburgh; Tracy Strong, secretary for War Prisoners' Aid of the world Y.M.C.A.; Bishop Oxnam; and J. W. Decker, secretary of the International Missionary Council, just returned from several months in Australia, New Zealand and China. Professor Baillie, who had recently spent a month on the Continent, described the Germans as "a people just down and out, with no heart left even for resentment, and bitter only toward their betrayers." A committee was authorized to study the problem of world church relationships to the Social and Economic Council of the United Nations.

* * *

Sees Hope for Success in India Negotiations

Speaking on June 24 under the auspices of the India League of America, Louis Fischer, foreign correspondent and author of two recent books on India, declared that Great Britain's latest offer to the Indian political leaders stands a much better chance of being accepted than the proposals which Sir Stafford Cripps brought to India on behalf of the British government in 1942. Since the plan under discussion at the Simla conference applies to government of India only during the war, its acceptance will not commit the country to any postwar plan, whereas the Cripps proposals were for a permanent settlement, based on principles to which all Indian parties objected for one reason or another. The temporary nature of the present proposals simplifies the task of the meeting and should be a factor in its success.

* * *

And So Forth

Fifteen Methodist foreign missionaries, one home missionary and ten deaconesses were commissioned June 27 at Hanson Place Methodist Church. Bishops G. Bromley Oxnam and Arthur J. Moore participated in the ceremony. Eleven of the foreign missionaries are to go to Africa, one to Peru, one to the Philippines and two to India.

At the regular meeting of the Brooklyn-Nassau presbytery, Greenpoint and Ainslie Street Presbyterian churches were combined and will use the latter edifice, and Wyckoff Heights Church was combined with the Halsey Street Church, to use the Halsey Street property.

A day of prayer for the Fair Employment Practices bill was observed by many churches Sunday, June 27. On the evening before, 20,000 persons gathered at a Negro freedom rally at Madison Square Garden.

J. Henry Carpenter.

Presbyterian War Service Fund Oversubscribed

The 1944-45 Presbyterian wartime service fund's oversubscription of $178,905 will be devoted to immediate needs in Europe and the Orient, according to a Religious News Service report. In addition to overseas relief, the total fund of $1,432,905 will be used for aid to men in service, to war industry communities and to refugees. Future needs of the wartime service commission of the church will be met by the denomination's $27,000,000 restoration fund.

Australia Plans Roosevelt Fund

Various Memorials to Late President Suggested—Disciples to Observe Their Centenary in 1946

MELBOURNE, AUSTRALIA, May 4.—Thousands of schoolchildren in this country are to take part in an essay competition, arranged by the Australian-American Cooperative Movement, on the contribution made to world betterment by the late President Roosevelt. At the same time, plans for some kind of memorial in Australia to Mr. Roosevelt are being discussed by the government. Ideas which have been suggested so far are a national library of literature produced in the United States, to be located probably at Canberra; a scheme for the aid of crippled children; and a fund to provide traveling fellowships for the interchange of graduate students between this country and the United States.

* * *

Disciples in Australia Plan Centenary

In 1946 the Churches of Christ (Disciples) will celebrate the centenary of the beginning of their work in this country. Plans are already under way for observing the anniversary, especially so far as children and young people are concerned. This denomination, although numerically not one of the major religious groups, exerts a strong influence in the church life of the commonwealth because its members take their enterprises very seriously and, with but few exceptions, are keen about cooperating with other bodies. In South Australia, Disciples have recently appointed a full-time director for youth work. He is Gordon R. Stirling, who comes from New Zealand. He succeeds the much loved Will Beiler, who has for years combined the state youth directorship with the responsibilities of a parish. The 313 Disciples Sunday schools in our six states have a membership of nearly 24,000, a figure which is growing by about 700 each year.

* * *

Innovations Due in Mission To New Hebrides

Roy V. Merritt, who was a practicing dentist before he became a Presbyterian minister, has been released by his congregation at Launceston, Tasmania, for at least six months so he can go as a temporary missionary to the New Hebrides. His work there will be, in part, the training of a dozen or more young natives in elementary dentistry. This invasion of the islands by modernity will no doubt soon be followed by at least one other major change; namely, in methods of transportation. Launches have proved valuable, but inadequate and time-consuming—with the result that one future missionary to the New Hebrides area is seriously considering the use of a helicopter.

* * *

Congregationalists Launch Centenary Fund

At the South Australian Congregationalist union meetings last month, a centenary fund of $80,000 was launched for development of the denomination's work in that state. Some of the projects for which the money is to be used are homes for the aged, ministers' stipends and pensions, youth work, and the jubilee plans of the London Missionary Society. G. Bernard Cockett, who will be remembered by many in the United States for his extensive lecturing and preaching tour there two years ago, took a prominent part in the meetings as federal president of the denomination.

* * *

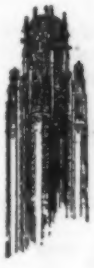
Methodists Plan Youth Center As War Memorial

Methodists of New South Wales are planning to have their Second World War memorial take the form of a large youth center in Sydney. It is understood that this multi-story building will contain, besides administrative offices for the youth staff, a theater, broadcasting studios and disc record making facilities, a swimming pool, a gymnasium with full recreational equipment, lecture rooms, and dormitory accommodation for those desiring to be full-time students of Christian youth leadership. The young, enthusiastic director who has gained the support of his conference for this plan is George A. Wheen.

* * *

Calls for End of Anti-Semitism

Brotherhood Week is being widely observed throughout Australia May 6-13. Clergy of different faiths are combining through their pulpits, through national radio forums and other publicity media to emphasize the four main tenets of the brotherhood movement. For example, C. Irving Benson, superintendent of Wesley Church in this city, says in his weekly newspaper column, which is probably read by over a million people: "The bitter seeds of class, religious and political prejudice have been industriously sown in Australia



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in recent years, but for the most part the good Australian has put his foot down on these weeds. . . . Anti-Semitism is becoming an ugly thing in Australia. The Jew who has been a well regarded citizen is being made to suffer for the behavior of refugees. That, I submit, is not Australian."

ALLAN T. MCNAUGHTON.

Hamline University Receives Gift

Under the terms of the will of the late Charles M. Drew, Minneapolis lawyer and philanthropist, Hamline University, Methodist college in St. Paul, Minn., will receive a bequest in excess of $1,500,000. The gift was announced at the college's 87th commencement.

JULY 27

IS THE LAST DAY

on which you can sign the Petition to the President of the United States (see The Christian Century for June 27). All signatures must reach the office of The Christian Century, 407 South Dearborn St., Chicago 5, before that date if they are to be presented to President Truman. Hundreds have signed, and obtained the signatures of others. Have you?

DO YOUR PART NOW!

School Lack Laid To Released Time

St. Louis Newspapers Declare Reason for Academic Weakness May Be Weekday Religious Classes

ST. LOUIS, June 29.—An opportunity to attack weekday religious education in this city has been afforded by the report of a recent educational survey which shows that students in the elementary grades of the St. Louis public schools rank below the national average. Principals of the schools blame the situation on the many demands that are made upon the public schools for public service, including war activities. However, two of the three metropolitan daily newspapers have declared editorially that the time for which students are released to attend classes in religion could be responsible for this poor academic showing.

* * *

Interfaith Committee Defends Religious Instruction

Immediately, the city's interfaith committee, composed of a member of the Missouri Synod Lutheran Church, a priest of the Roman Catholic Church, and a minister representing the metropolitan church federation, issued a joint statement in defense of the weekday religious education program. It asserted: "In view of what has happened to the youth of other countries, we feel that it is as important to teach the youth of America the basic moral precepts in spiritual ideals of the fatherhood of God and the brotherhood of man as it is to teach them arithmetic and geography. Such instruction should be a part of their basic democratic education."

* * *

Compton Returns To St. Louis

Arthur Holly Compton, who was head of the department of physics of Washington University in this city while he carried on the research which won him the Nobel prize in 1927, is being welcomed by St. Louis with open arms as he returns to become chancellor of the university. Among those concerned with the development of science, some are not altogether happy to see Dr. Compton take on administrative responsibilities which will mean at least his partial loss to research. However, from his public statements, one infers that the new chancellor is looking to his new job with enthusiasm. At a luncheon of about 900 Washington University faculty members and alumni and members of the St. Louis chamber of commerce, Dr. Compton said: "The world needs more than technical knowledge, the world needs common sense; it needs the knowledge of human relations and the spirit of love of our fellow men as expressed in the firm purpose to serve."

* * *

New Moderator Is Honored

The election of William B. Lampe, for 25 years pastor of the West Presbyterian Church, as moderator of the Presbyterian Church, U. S. A., was greeted with satisfaction in this city. On Sunday evening after the General Assembly closed, the Westminster Presbyterian Church, U. S., entertained a community meeting in honor of Dr. Lampe. David Stitt, pastor of the host church, presided; B. F. Hall, pastor of the Central Presbyterian Church, read the Scripture; and James Clark, pastor of the Second Presbyterian Church, U.S.A., offered the prayer. Congregational, Episcopalian and Disciples churches joined in the service.

* * *

Test University's Ban On Negroes

St. Louis University, a Jesuit institution, admitted Negroes to its classes for the first time last year. Recently the National Association for the Advancement of Colored People announced that it plans to attack the tax exemption of Washington University on the ground that it does not admit Negro students. The first step toward this end was taken a few days ago when four young Negroes, two men and two women, applied for admission to summer school and were denied on the ground of their color.

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The Church Roll

Wallace W. Robbins has been installed as president of Meadville Theological Seminary (Unitarian) at Chicago. An alumnus of the seminary, he formerly served as a pastor in St. Paul, Minn.

Louise Woodbridge of Pasadena, Calif., won first place in the second annual psalm tune competition conducted by Monmouth College in memory of J. B. Herbert. Contestants submitted settings for the prescribed metrical version of the 48th Psalm for congregational singing. Some 500 manuscripts were sent in.

George Clay Hubback, Anglican bishop of Assam, India, is reported by Religious News Service to have been elected bishop of Calcutta and metropolitan of India. He succeeds Foss Westcott, who will retire shortly. Formerly an engineer, Bishop

Hubback began training for the ministry while working in Calcutta and was ordained in 1909.

Otto H. Bostrom, pastor of Gustavus Adolphus Lutheran Church, New York city, has been granted a leave of absence to establish in Paris a Lutheran service center for American military personnel. The center is sponsored by the National Lutheran Council.

Winners of the first nation-wide contest for Parshad scholarship awards granted by the International Council of Religious Education as part of Youth Week observance are Cynthia M. Smith of Olympia, Wash., a member of the Congregational Christian Churches, and Robert Strand of West Allis, Wis., a member of the United Presbyterian Church. Made possible by a gift from Alfred H. Avery of Cambridge, Mass., the scholarships provide for four years' tuition in the college of the winners' choice and at a conference each summer sponsored by an accepted religious organization. Young people of 13 denominations in 27 states participated in the contest. Awards were made on the basis of evidences of Christian service and understanding of Christian responsibility, and on essays submitted on the 1945 Youth Week theme, "Youth Serves."

Current Feature Films

M-Mature. Y-Younger. C-Children.

Prepared by Independent Filmscores

The Corn Is Green (War.) John Dall, Bette Davis, Rosalind Ivan, Joan Lorring. *Drama,* set in Welsh mining village, where spinster opens school, devotes energies to developing and protecting young miner in whose brain she senses spark of genius. An intelligent film, *moving* in plot and characterizations, somewhat stilted and static in action. M

The Horn Blows at Midnight (War.) *Farce.* Jack Benny as player in radio orchestra who dreams he is an angel sent to earth to trumpet its destruction, only to meet weird series of entanglements. Stumbling, ineffectual plot and heavy-handed progress turn what should have been light fantasy into *mediocre,* cliff-hanging film. M, Y

A Royal Scandal (Fox) Talullah Bankhead, Chas. Coburn, Wm. Eythe. *Farce.* Episode in career of Catherine the Great, wherein she seeks to change devotion of young officer to her as "Mother Russia" into something more; failing, marks him for gallows until potential successor fortunately appears. *Risqué but not offensive* in situation, film has some stretches of good tongue-in-cheek comedy, but not enough to produce the satirical farce it might have been. M

Tarzan and the Amazons (RKO) *Melodrama,* the 21st in persistent series, which not even the photogenic Amazons can rescue from *boredom.* M, Y, C

Wait for Me (Soviet film) *Drama* based on poem about wife who refuses to be anything but unperturbed when no word comes from husband for months, contrasted with another case history of wife who did not wait, and culminating in triumphant return of hero from partisan activity. Less violence than in usual current Soviet film; inferior technically but *moderately interesting.* M, Y

BEST CURRENT FILMS

For Family: Here Come the Waves, Meet Me in St. Louis, Practically Yours, Roughly Speaking, Sunday Dinner for a Soldier, Thunderhead, Wonder Man.

For Mature Audiences: The Clock, Counter-attack, Music for Millions, None but the Lonely Heart, A Song to Remember, Thunder Rock, A Tree Grows in Brooklyn, To the Shores of Iwo Jima. 7-18-45

Books — Timely and Important

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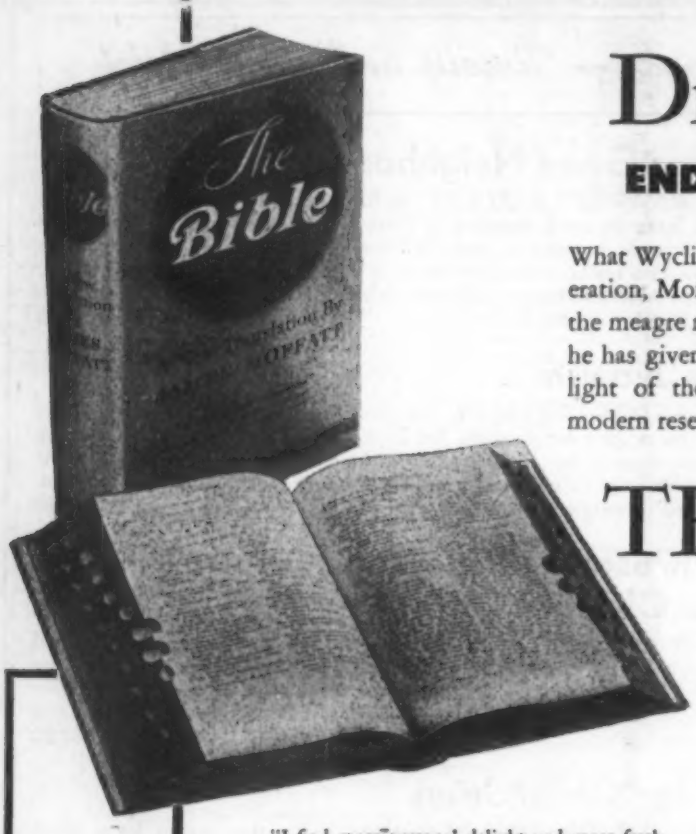

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